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The Princeton Seminary Bulletin

Vol. XLVI APRIL 1953 Number 4

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NO DISTINCTION OF PERSONS

SEVERAL things have conspired recently to turn one's thoughts to the question of race relations. A committee from the Senior class in the Seminary has called to inquire, "Why do we not have more Negro students in the student body? We want them." A theological seminary of another denomination has denied admission to a Negro applicant, and all but one of the Faculty members have resigned. The institution, however, has employed new professors and is continuing its policy of exclusion.

No such policy exists at Princeton Theological Seminary. Down through the years there has been a long succession of Negro students. They make up some of our most distinguished graduates, of whom we are justly proud. We are proud, too, of those alumni who have served and are now serving with distinction on the faculties of Negro institutions of learning here and abroad. Princeton Seminary always has and always will welcome young men and women of any and every race. It regrets, therefore, that it cannot number among its alumni more students of the Negro race, and that in the current academic year only two are enrolled. Why are there not more?

1. The number of candidates for the ministry of the Negro churches in the United States is not large. There are probably many reasons for this, but here are at least two: the general religious apathy which, until recently, has prevailed over the entire world, and the wholly inadequate salary which is offered the minister after he has completed his long and expensive course of training.

2. The number of candidates for the ministry of the Negro churches in the Presbyterian Church, U.S.A. is very small. It suffers greatly in comparison with the number in the Methodist and Baptist folds.

3. These candidates for the Presbyterian Negro churches have many seminaries from which to make their selection. There are the nine seminaries of the Presbyterian Church, U.S.A., two of which were established specifically to train Negro ministers and teachers to work among their own race in this country and Africa. There are the seventy or more accredited theological seminaries of other denominations, and the non-denominational and interdenominational institutions. With such a wide range of selection possible, the number of candidates in each seminary would not be large.

4. Because of the many opportunities in the economic field which have been denied the Negro, and because of the high cost of living, he has been forced at times to seek his education in the large cities where part-time employment is more easily obtainable.

5. In some cases the applicant would have had inadequate preparation in an unaccredited college. But this would be true, also, of many of the white

students who would apply for admission. No favoritism would be shown either way.

In view of the facts just enumerated, the following suggestions are made to our alumni:

Let it be known more widely that there are generous scholarships available to Negro students as well as to others.

Let it be known more widely that in addition to the Bachelor of Divinity (B.D.), the Master of Theology (Th.M.) and the Doctor of Theology (Th.D) courses there is the Master of Religious Education (M.R.E.) course which prepares young men and women as Directors or Ministers of Education in the Church.

The Seminary is now exploring the possibility of establishing student exchanges (probably during the Middle year) with Negro seminaries. Other theological institutions are already engaged in this practice, and with marked success. What better way could be found to come to understand each other, to study the problem of race relations, and to break down the last remaining barriers? There is only one Christian standard; there is only one ultimate goal—complete and absolute equality.

E.H.R.

COMMENCEMENT CALENDAR

SUNDAY, JUNE 7

4:00 p.m. Baccalaureate Service
Celebration of the Lord's Supper
President John A. Mackay
Miller Chapel

MONDAY, JUNE 8

12:30 p.m. Reunion Luncheons
4:00 p.m. Reception at "Springdale" by President and Mrs. Mackay
6:00 p.m. Alumni Banquet and Annual Meeting of the Alumni Association
The Campus Center

TUESDAY, JUNE 9

10:30 a.m. Commencement Exercises
Address by The Reverend Samuel M. Shoemaker, D.D.
The Chapel of Princeton University

WALKING UP AND DOWN IN THE NAME OF THE LORD

JOHN SHORT*

SOMEONE has said that the Children of Israel were the people of a great code, and of wonderful songs, and of an amazing hope. They had, of course, the Law and the Prophets, and the teachings of the Law and the Prophets have helped, in a measure, to preserve the integrity of the race from the earliest days to this very hour. They were the people of a song, and, in the days of dark Babylonian exile, when they felt the nameless longing for homeland in their heart, their courage was sustained by the sweet singers of Israel and their soul was kept alive until liberation came.

But they were also the people of a great hope. Their prophets never believed that the purposes of God were moving towards a sunset—always towards a dawn; never towards a defeat —always towards a victory. And they sustained themselves in the darkest hours by looking forward to a golden age when God's Anointed One, a Messiah, would rule in righteousness and establish his reign over the whole wide world. Of course, they were prejudiced by their own ideas as to the form that the Messianic Kingdom would take, and doubtless it has been altered with the passing of the years. Nevertheless, they looked forward to that coming of a golden dawn when righteousness would be the law of the land, and when the rivers of righteousness and peace would run widespread among all the nations of the world. And those prophets had a wonderful facility in their pictorial language of describing that age so that it could never be forgotten. When that time comes, they said, everything would be different because men and women would be different. And they threw their sense of that difference into an unforgettable phrase. You will find it in the prophecy of Micah, and you will find it, too, in the prophecy of Zechariah. They said, "Men shall walk up and down,"—but with a difference, "in the Name of the Lord." I thought that I would like to talk to you about some of the suggestions and implications of that picturesque phrase, "Walking up and down in the Name of the Lord."

And my first suggestion is that if you cut the text in two—I don't know if that's exegetically allowable, but let's do it for a moment or two, even in a Theological Seminary—if you cut the text in two, you have a picture of life as it is, "Walking up and down." Doesn't that exactly describe what multitudes of men and women are doing in the United States, and in Canada, and all over the world at this present time?

Some years ago, two pictures were exhibited in the British Academy in London. I happened to see replicas of them, and I have never forgotten them. I think they were painted by different artists, and artists sometimes hold up the mirror to their day and generation and help us to see ourselves. Perhaps

* Sermon delivered by Dr. Short in Miller Chapel, January 20, 1953.

that is the meaning of some of those confused diagrams that pass for art, in our own times. The meaning of them elude me at present, but I could understand what the artist was saying in the two pictures that I have in mind. One depicted a typical London crowd on the top of a typical London bus. Perhaps they were going to business; perhaps they were returning home. Some were just looking quietly in front of themselves, like the man in the cartoon who said, "Sometimes I sits and thinks, and sometimes I just sits"—looking in front of themselves. Others were watching what was going on in the street. Others were reading the newspapers. No doubt each one was engaged with his own thought. There is a transcript of life—walking up and down—moving up and down some groove of routine, but there was no suggestion of any spiritual significance to redeem or transform, or as we would say, sanctify the situation.

The other was a kind of companion picture, although painted by a different artist, depicting a similar group of people, but this time in the carriage of one of our tube railways. They are going about the ordinary business of life, and life increasingly tends in the modern age to run into grooves of routine, and there is no suggestion about the activities in which men and women are engaged that they have any redeeming spiritual significance at all. "Walking up and down"—up and down in the elevator, up and down in the bus, up and down in the train, up and down in the automobile—moving round and round in the same grooves of routine day in and day out, with nothing to relieve the monotony of it, but not in the name of the Lord. Now once John Keble, in lovely lines, said:

"The daily round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves, a road
To bring us daily nearer God."

Honestly, would you say that's what the ordinary activity of life means for great multitudes of people in the United States of America? Or in Canada? Or in Britain? Or in Europe? Or anywhere else?

When I was a young lad, a group of religious people who have changed their religious title several times came to my native city, Edinburgh, and placarded our holdings with a great legend: "Millions now living will never die." I wonder if you've seen it. And I remember that there was a Congregational preacher in Dundee who had a flare for popular subjects, and when they visited his city and put up their great placards, he put out his subject for the following Sunday: "Millions now living are already dead." Now, isn't that perfectly true, seriously speaking? It was that flame of a preacher, Sylvester Horne, who burned himself out far too early and who in an exalted moment said, "We are all moving down the grooves of routine. In this age of specialization, people seem to know more and more about less and less." And he added, "The main difference between a groove and a grave is a matter of depth." Millions now living are already dead—nothing to redeem the situation—walking up and down, but not in the name of the Lord.

Now these wonderful prophets of Israel with their facility for seeing beneath the surface and for stating great and relevant beliefs—relevant to this very moment, in their own way and in their own language—depicted the golden age when the routine of life goes on,

as it must go on, but with a difference —everything is different because men and women are different. The work of the world has still to be done. Administrative duties have still to be undertaken. Professors will still have to lecture students on Theology; students will have to assimilate these lectures and pass examinations. Housewives will have to go about the domestic tasks of the home. Engineers, farmers, sailors, airmen, and others will go about the accustomed business of life, but the situation is transformed in this great golden age towards which the prophets are looking, because everything is infused and inspired by the indwelling Spirit of God. Life is sanctified because men and women are possessed by a great new spirit that transforms the whole situation so that ordinary people go about the ordinary business of life in an extraordinary way, because they are animated by an extraordinary spirit.

Do you realize how very close this is to the heart of the Gospel of Jesus Christ? Surely that's part of the Incarnation of One who so intimately entered into our life, that he fully shared it. The Apostle Paul and the Apostle John got very, very closely into the mind and life of their Master—perhaps these two closer than any others—and in one of his illuminating moments, Paul said, "Whatever you do, whether you eat or drink," and these are common enough every-day activities, "Do all to the glory of God." Eating and drinking to the glory of God—be saints without haloes. Ordinary men and women, going about the ordinary business of life, but with a difference because they are animated by an extraordinary spirit. Oh, how the prophets looked forward to that age! Why, they have described it in such imperishable language that has become a part of the heritage of our race!

I have no doubt that some of the sentiments that were echoed by Micah so many hundreds of years before Jesus was born, have some sort of place in the planning and purposes of President Eisenhower, as he looks into the future tonight. They envisaged the time when human nature would be so changed that swords would be turned into ploughshares, spears into pruning-hooks, when nation would not rise in war against nation anymore, when the shadow of fear would be lifted from great cities, and from the faces of little children where they could play unharmed in the streets, where ordinary men and women go about the ordinary business of life but with a difference, each sitting in peace and security under his own vine and under his own fig tree —joys flashing like swallows under the eaves of the humblest cottage—none to make them afraid—everything different, because the spirit of man is transformed by an indwelling spirit that sanctifies the common task—the routine of life still going on—walking up and down . . . but in the name of the Lord.

Will not the Kingdom have come, when that happens—when the human situation is transformed because people are transformed—so transformed that they can be described simply and adequately in great prophetic language—language that is unforgettable when we see its implications and look at the picture—walking up and down, but in the name of the Lord.

Isn't it a wonderfully inspiring thing to read about or to meet men and women who can be described in that kind of language? I'm glad to think that I know about some of them, and

I'm even more glad to think that I have been personally acquainted with some of them. As a minister of Jesus Christ, I often stand in my pulpit and look into the faces of men and women whose every expression proclaims whose they are and whom they serve. And I say to myself, you are far more fitted to preach to me than ever I am to preach to you—towers of unconscious strength to their fellow men—like Moses, they do not know that their faces shine, going about the ordinary business of life, but there's a difference about them—there's an inward peace; there's a serenity; there's a sense of great dimensions and large horizons, and the only explanation of the impact of such men and women in life's common places is that they walk up and down—but with a difference—in the name of the Lord.

How like Jesus Christ! Some one once said that you could trace his progress from village to village in the old land of Palestine by the sunshine he left behind him. And there are those who have walked in his steps. Just two or three weeks ago, I was in Boston for the first time—the place where you had your famous tea party. I thought I ought to pay that pilgrimage whatever my secret thoughts may have been. I think you were quite right to have had your tea party, but I was glad to be in Boston chiefly because it is associated with the name of a great preacher, a man who has put his spirit and the magnitude of his thought into many a preacher's life and many a preacher's message. I wanted to see Trinity Church where Philips Brooks preached, and I heard my friend Robert J. McCracken preach a wonderful sermon from Philips Brooks' pulpit on the day that I attended worship there. There is still a "Newspaper Lane," they tell me, in Boston. And Philips Brooks used to know all the reporters who worked there. One of his biographers said of him that on a wet, dull, drizzling day when everyone was feeling dispirited, Philips Brooks walked the length of "Newspaper Lane" calling into office after office as he pursued the length of the street and left good cheer behind him wherever he went—walking up and down in the name of the Lord.

Once I met Grenfell. I would say from the spiritual quality of the man, and he was not a great speaker, that he was a man who could be described in these terms: "One who walked up and down" the inhospitable coasts and shores and places in Labrador, but bringing a wonderful spirit with him. Up and down in the name of the Lord!

I have succeeded men who could be described in these ways. There was, for example, Robert Foreman Horton, the great preacher of Lindhurst Road Church, Hampstead, the Oxford Don who turned his back on an academic career, became the pastor of a little tent tabernacle in what was then a village on the outskirts of London. Invited to become the pastor by men like H. H. Asquith who became Prime Minister of England and even F. E. Smith who became Lord Birkenhead—something of an agnostic—a man who was called the "Heretic of Hampstead" by such a preacher as Joseph Parker because his mind was so wide open to new truth, and yet so comprehensive and all inclusive that he could accept it and demonstrate at the same time that no truth can shake the fundamental things of the Christian faith. Horton was once described to me as a scholar, gentleman, preacher, saint—what a privilege, and what a responsibility it was to succeed him after fifty years of glorious ministry! The tent tabernacle had become a Church to seat fourteen hundred peo-

ple by that time. And I learned something about him after I succeeded him. He said to himself and to some friends, "I can no longer preach, but I intend to spend a quarter of an hour in every hour of my waking life in prayer for my young successor." And if you went to his home in Hampstead, and he was walking up and down in his garden, you might hear that quiet voice raised in audible prayer, not only for me but for anyone else whose name might be on his mind. You couldn't see Horton walking down the streets of Hampstead without feeling that there was a certain atmosphere about the man—a sense of inward resources, a sense of large horizons—something that no storm could ever shake—like Robert Louis Stevenson—he had a "cast iron faith." He was ready to meet any date with adversity that adversity might stake, knowing that nothing could shake him. Walking up and down—in the name of the Lord!

But that is not true only of those whose names shine like stars in the human firmament. Haven't we known humbler people, who could be described in that language, too, going about the ordinary business of life—undertaking its humbler tasks? Maybe they are the great ones in the economy of God after all. I have on my shelves at home a book about Robertson of Irving. (Ministers in Scotland of a generation or two ago, were known by the parishes in which they sustained their ministries. Robertson was in Irving, Scotland). And, in that book, the story is told of a visitor who came to his home. Robertson invited the visitor to accompany him to one of his vestry meetings. At the meeting, someone was invited to lead in prayer, and when visitor and minister returned to the manse, the visitor said to the minister, "Who was that remarkable man who offered prayer in your vestry meeting?" To which Robertson replied, "He is an elder of mine who lives in communion with God and makes shoes." An ordinary man, going about the ordinary business of life, but doing it in an extraordinary way because he was animated by an extraordinary spirit —walking up and down in the name of the Lord. How life might be transferred to finer issues, if that spirit could get into life's common places! Wouldn't the Kingdom come if everything that has a legitimate place in life were illumined, dominated, animated by the spirit of him who became Incarnate for us? That all life may be sanctified—I tell you, the Kingdom comes when men and women walk up and down—but with a difference—in the name of the Lord.

And think of the services, or some of them, that such people can render to their day and generation. Wasn't it old Samuel Johnson who said, "People need more to be reminded than to be informed." Oh how true that is! And, incidentally, the Book that we are concerned with, the Bible, is a Book of memory. "Thou shalt not forget the Lord thy God." At the center of our worship, a table of memory, "Do this, in remembrance of me." Samuel Johnson struck the depths that day when he said, "Men need more to be reminded than to be informed." There is nothing our generation needs more than to be reminded—rather than to be informed. Information is more widespread than ever it has been in the history of civilization, and the darkness shadowing the faces of the people has never been so dense as it is at this very hour. But those who walk up and down in the name of the Lord do a great service to their day and generation, because they remind their fellow men—being what

they are by the spirit that is in them, exhibited as it might be, that man belongs not to one world, but to two. And that the world of invisible realities is far more significant—far greater—far more lasting—far more meaningful—than things we touch and taste and see and handle. Isn't it part of the vast restlessness that disturbs humanity to the uttermost ends of the earth, that men and women are suffering from spiritual cramp in a secularist age because with their superlative powers they are trying to adapt themselves to an environment that is far too small for them?

Of course, this material world is also God's world—I'm not going to hand over material things to the secularist. Call it the "terrestrial phase of an eternal purpose," if you like, but it's part of God's creation, and in it we are meant to take our place and to play our part and to pull our weight. I agree with the late Archbishop of Canterbury William Temple, when in one of his books, he said, "Christianity is the most materialistic of all religions." And how true that is. When Christ found folks who were hungry he wanted them to be fed. Certainly, he said, man shall not live by bread alone, but he never said they shall live without bread at all. I tell you as one who has recently come from Europe, who has travelled throughout the length and breadth of Germany, who has spoken to refugees who are looking for a country in which they will have liberty to live a man's life and freedom to go about the wonted ways of life and sustain the inalienable rights of human nature—I tell you that millions of eyes are on America and Canada—all over the world tonight to see what kind of stewards we are going to be of the great bounty that God has entrusted to us. When Jesus saw folks who were hungry, he wanted them to be fed. When he found them ill, he wanted to heal them if they would put their faith in him. When he found them lonely, he wanted to give them companionship. When he found them unconsidered, he wanted to gather them to himself. He was able to see beneath the surface—he was able to see the possibilities that were latent—even in what appeared to be the most worthless creatures to their fellow men. But that is not the whole story. Men and women in our time in this secularist age become so preoccupied with the material world that they lose sight of that vast context in which all material things are set. It's possible for us to go out of this church into the daylight tomorrow morning; to put our hands into our pockets; to take out the smallest coin that we have there, a dime, and to hold it so closely to our eyes as to blot out the light of the sun, and that is a parable of the modern outlook on life. It is a parable of secularism—man is restless because his powers are too great ever to be adapted to so small a form of existence. He was made for greater things than that, and he cannot be satisfied with less than greater things.

All the faculties of man's being call out for a larger world in which they can find their fulfilment. And the answer of Christianity is that in Christ we see it demonstrated—one with God; at peace with himself; to his fellow men the great friend; and knowing how to estimate the value of things that pass—perfectly at home in the world, knowing that his immortal longings would be fulfilled.

Men and women who walk through the ordinary business of life with that atmosphere about them, with that faith about them, help to rend the veil between things that are seen and things that are unseen. That is a great service

to do to an age that is suffering from spiritual cramp because it is trying to accommodate itself to a way of life that is too small for it. That is the answer to the secularizing spirit of our age. You were made for God. "Thou hast made us for Thyself, and our hearts are restless till they rest in thee."

And another service is that such men and women are a conscience in the life of their community—at their best they stand for the absolute standards of Jesus Christ in an age of boundless relativism, in an age when morality has become nothing more than a matter of personal preference, and where life is bedevilled as a consequence. It is a great thing to have men and women who can go about the ordinary business of life, knowing what they believe and loving what they know, when their eyes and their hearts are held by the greatness of the stature of Jesus Christ. And people are restless because they think that the big battalions are on the side of evil things, compared to which goodness and love and goodwill, and all that preachers talk about is a kind of flickering flame liable to be blown out by the next gust that streams across the firmament.

Why that thought was even behind that fine Inaugural Address delivered by President Eisenhower today! He was looking at the evils of our time, trying to rally the free peoples of the world to have faith in their cause so that they may withstand evil. I think we are far too preoccupied with the power of evil, and we are not nearly as sure as we ought to be about the overwhelming power of goodness. Men's hearts are restless because they think Stalin is the God of Creation—a man that will die—instead of the God and Father of our Lord Jesus Christ.

Had you and I been there on that first Good Friday, had we been bidden look at that figure of pity rather than tragedy, dying a felon's death on the gallows of the ancient world—ask yourself the honest question, had you been asked, "Do you think there's any future for him?" What would you have said?—"The future's with Rome; it's with the culture of Rome; it's with the Graeco-Roman world; it's with the patricians; it's with the Caesars; it's with the priests; it's with the crucifiers." We would all have been wrong. God was on the side of Christ; and that enables us to put our faith in God's power, God's righteousness in goodness to overcome evil. Men and women who walk up and down in the name of the Lord carry that conviction with them into life's common places—they are Mr. Standfasts, whose very faces convict the world of grossness, of ungenerosity, of meanness, of everything that belittles and bedevils life. It sets the seal of an unshakable faith that this world works for love and truth and goodness —everything that was incarnate in Jesus—and not their black and bitter opposites.

Is not this the arousing, illuminating message that the world needs in the life of our times? O my young friends, what a glorious prospect opens before you as you prepare yourself for the greatest, most thrilling job in the world —to be a minister of Jesus Christ, setting the bugles blowing and the drums beating and the banners flying in the souls of men! Henry Drummond was an academic man. Yet he believed completely in the power of goodness. "Love is the greatest thing in the world," he said. He wrote a book about it. He might have said, "Love is the greatest thing in the universe," for God is love. And someone has said about Drummond, "There was that about him as he

went into various companies that made it absolutely impossible for anyone to tell a blue story in his presence." Walking up and down in the name of the Lord. That kind of life makes our streets safe for our women; aye, and for our children, too. God increase the number.

And in the last place, it's only through such lives that the kingdom can come, and in no other way. That is why Jesus called ordinary folks to be his disciples; that is why he calls them still. His faith in God was simply marvelous; but I think his faith in men, knowing what it was in human nature to do and how it could fail, was more marvelous still. He trusted in the ignorant and illiterate men of Galilee to sustain the mission. After he was taken from them he knew it was only through such lives given to him in life's common places that his great kingdom can come. The cross belongs to the street—not to the communion table, not to the church—that is where it was first put up, in the street, not in the church. Let's take the spirit of the cross back into the street again! Let's take the spirit of him who died on it for men's salvation and rose again into life's common places, into the home so that our homes will be Christian (and Christian homes are the loveliest homes into which one can go in any country), into the factory, into the schoolroom, into the stock exchange, into every place that has a right place among the activities of men. Christianity is the whole of life: everything that God can look at, dominated, illumined, inspired by the indwelling spirit of him who loved us and gave himself for us. Walking up and down in the name of the Lord! The Bible has a lot to say about people who do it—Enoch walked with God and was not, for God took him. Isaiah had something to say about it: "They that wait upon the Lord . . . shall walk and not faint." Paul had something to say about it: "As ye have received the Lord Jesus Christ, so walk ye in him in simple faith." The first Christians were called followers of "the way," and there's only one thing to do about a way—that's to walk in it. And Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." All service is Christ's service, however lowly, if it is done in his name and in his spirit and for his sake. It was a servant girl, if indeed she were a servant girl, who wrote these lines:

"O Lord of pots and pans and tins,
I have no time to be a saint
By doing lovely things
And watching late with thee
Or waiting in the dawn light
Or storming heaven's gates.
Make me a saint by getting meals
And washing up the plates.
Warm all the kitchen with thy love,
Fill it with thy peace,
Forgive me all my worrying,
Make my grumbling cease.
O thou who loved to give men food,
In room or by the sea,
Accept the service that I bring—
I bring it, Lord, to thee."

Do you see the end of that? At the last great assize, do you see her in front of the judge of all the earth? Can you hear what he's saying?—"Come, ye blessed of my father. . . . Well done, thou good and faithful servant—enter thou into the joy of thy Lord."

"O master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care."

EVANGELISM AS I SEE IT

"Billy" Graham*

I WANT to limit my remarks this evening to the subject of evangelism; and then more particularly in a few moments to so-called mass evangelism. I do not want to preach a sermon. I want to discuss with you what I feel to be the most important job that the Christian church was commissioned by Christ to do—to preach the gospel to every creature.

THE BACKDROP FOR EVANGELISM

Today we are doing our evangelism with a backdrop of world conditions almost unprecedented in history. There has been going on in past years an intellectual departure from the supernaturalistic concept. As a result we also took a moral plunge so that today we are reaping the results of an era of behaviorism and humanism that has led to almost a moral collapse in this country. The basic unit of any society is the home and when the home breaks, that society is crumbling and disintegrating and is at a point of danger. We have witnessed these statistics: forty years ago in America one divorce to every thirty marriages, last year one divorce to every four marriages; the home is breaking and crumbling all about us. In addition, we have seen the rise of evil men who have been anti-God, anti-Christian, and who have gone forth with tremendous military and psychological force to conquer the minds, the souls and the bodies of the men and women that make up our world. And not the least is this one that is called Communism which is far worse than all of those that have gone before, because Communism essentially and basically is a religion, a religion of atheism that is counterfeiting Christianity point by point.

I spoke to some members of the Armed Services Committee a few weeks ago in Washington and I asked them, "Is it true, that we now have developed weapons that could destroy civilization?" One of them said, "Preacher," (that's what he said, he was a Southerner), "Preacher we cannot give you any details, but we tell you this, you better call people to prayer because it's far more serious than the average American realizes." I want to ask you, "Does Christianity have an answer? Can Christianity provide a way out?" If there is no way out, if Christianity does not speak up at this hour, I predict that Christianity will be shoved back into the darkest recesses of the dark ages. Unless we can lift a beacon, unless we can lift a standard, unless we can say, "This is the way, walk ye in it," and then demonstrate it in our daily lives, then indeed the situation is dark and hopeless.

Along with world conditions, black as they are, we see a religious wave sweeping America unprecedented in our history. There has never before been a time when 57% of our people were identified with some church. Newspapers and magazines are finding out that religion, to use their terminology, is "hot copy." It's front page news now. They're writing articles about it.

* A tape recording of an address delivered by the Evangelist, Dr. Graham, in Miller Chapel, February 17, 1953.

It has been a long time since we have seen such emphasis on religion in our government, by that I mean, congressmen and senators and governmental leaders talking religion. They might not live it, but they're talking it. And we have never had in our history a President stand up on his inauguration day and say unashamedly to the American people, "Let us bow in prayer." I had the privilege recently of being in Washington for a prayer breakfast at which President Eisenhower gave the message. He spoke on the subject of prayer. I wish everyone of you could have been there. You would have had hope surge up in your heart at the future of our nation. All over the country the universities and colleges have opened up to, if you please, evangelistic missions.

Last week we were in Hollywood, where we go out to make our television films every two months. Donn Moomaw and several other football players of the University of Southern California came over to the set to be on the program with us. It was heart warming to hear those young men, who are the idols of Southern California, talk about God and Christ and then have Donn put out his hand and say, "I have decided to enter the ministry and to turn down all contracts in pro football." God is moving, something is happening. At the same time there is a verse in the Old Testament that adequately expresses what is happening in certain areas. "They feared the Lord, but served their own gods." There is a great talking about God. There is a great hunger and a great need on the part of the American people today. But we have not gone far enough. It has not reached the point where we can say that revival is here, though we are sure that there are certain elements of revival apparent everywhere. There is an intellectual awakening, there is a hunger which in my opinion is the first step toward a great renaissance of spiritual life.

EVANGELISM IN THE CHURCH

We are also seeing evangelism emphasized in the church, probably to a greater extent than in the last hundred years in this country. There have been great waves that have swept America before: In 1732 when Wesley and Whitfield preached and crowds were stirred for Christ; in the 1800's when some people prayed down on the James River and the spirit of revival and evangelism swept the East; in 1858 as a result of the Fulton Street prayer meeting when great hoards of people were swept into the church. And then under the ministry of Dwight L. Moody and Billy Sunday. But after Billy Sunday something happened. A lot of little fellows went out and tried to be Billy Sunday. And the evangelism of the 1920's and the 1930's was super-sensation, overly emotional, highly commercialized. And accompanying the unfortunate type of evangelism that preceded the Billy Sunday era was a humanistic trend in theology. We thought for a while that everybody was essentially good; that all we needed to do was to educate, and regeneration was not heard so much from the pulpit. The word "sin" was almost completely anathema because people were not sinners anymore. They did not need regeneration, all they needed was to be properly clothed, properly fed, properly educated and you had a new race of men. But we were horribly shaken up by World War I and World War II. The word "sin" has come back into the pulpit. Once again we are hearing those grand words such as "atone-

ment," "regeneration," and once in a while a minister is so bold as to say that we need to repent. There is a great resurgence in our theological thinking as a new theology has come in to give us a new emphasis upon certain essentials to a salvation which is desperately needed. We see today, then, a new emphasis on evangelism. Today evangelism is church-centered, as it should always be. We have had too much evangelism that was critical of the church. It did more harm to the church than good. I have found as I travelled about the country, that it has taken us possibly a week or two in certain cities to try to get over to the clergy that this type of evangelism that we are trying to represent is pro-church, contributing to the church. I say without reservation that if I did not feel that I was making any contribution to the church life of America I would find some other form of service in the Lord's vineyard. I have become thoroughly convinced through personal experience as well as study that any evangelism that does not contribute to the upbuilding of the local church makes little contribution to the Christian life of the country. The church with all of its faults and failures is still the church, God's organization upon earth.

What then is the evangelism which is being emphasized today? This definition has never been improved upon: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Savior, and serve him as their King in the fellowship of the church." There are several points that I want to make about this evangelism.

THE MOTIVE OF EVANGELISM

First of all is the command of Christ, "Follow me, and I will make you fishers of men." All through the Scriptures we are taught that Christianity is an evangelistic, missionary religion. The great apostle declared, "The love of Christ constraineth me." When anyone is deeply in love with Christ he is going to want to share that experience with others who know him not. And do you know in my meetings across the country and in my little experience, the greatest evangelists are those that have just fallen in love with Christ for the first time. They do not know enough to realize the obstacles to evangelism. So they go out with a great deal of zeal only to tell, and they become the greatest of all evangelists, because they have not lost their first love. And when our hearts are warm, and when our eyes are wet with tears, and when our heart is overflowing with the love of Christ, we are going to be constrained to go out and witness for him.

Paul speaks in the same passage of the terror of the lost. Whatever our eschatology may be, I am sure that every one of us will agree that somewhere, sometime out yonder is to be a time of accounting before God. We also believe that there is a lost estate among men, a separation from God for those that know not Christ. So knowing the terrible Lord I see a man upon the street who knows not Christ and because I realize the future of that man's eternal estate, I go and witness to him. We may believe that all have been chosen in Christ before the foundation of the world, but the love of Christ, the command of Christ are still there and do not lessen our responsibility and ob-

ligation to every man that knows him not as Lord, Master, and Saviour.

THE MESSAGE OF EVANGELISM

What is the message of evangelism? On one occasion I put this question to Dr. Bonnell of New York. He gave me an answer that I shall never forget. He said, "The message is total commitment and that is the message of evangelism." The message of evangelism must be clear in its presentation of the lordship of Christ. There is no authority in the Scripture that a man can be a Christian and not live it. We must explain that and tell that to those people that are making their profession of faith in Christ. But what does conversion include? Is conversion instantaneous? Is it progressive? What is it?

In the little experience that I have had in the study of the Word, there is a progressive element. Every time you give an evangelistic message, whether it be publicly or privately, be sure that your hearers or listeners know that they need Christ and why they need him. Do not be afraid to preach on sin. I could not get people to make a commitment to Christ unless I had included a background of a picture of their hearts before God. Then there must come repentance. There must be a confession of the fact that there is sin and that there is need and then there must be a turning from that sin. To be sure, God gives the power to turn. It is all of God. Justification is all of God. There are human elements, however, that God gives to us. There is faith, then obedience. Now all of these may take place simultaneously because they go hand in hand, but in striving to get a man to Christ, be sure that he clearly understands the issues at stake, else you may confuse him and make his last estate far worse than his first.

THE METHOD OF EVANGELISM

Evangelism, we are taught in the Scriptures, can be done in several ways. In I Corinthians 14:24-25 it says, "If there come in one that believeth not, he is convinced of all and so falling down on his face he will worship God and will report that God is in you of a truth." In other words our church services, our worship services should be so spiritually charged that a sinner walking in will be convicted of his sin and his need of Christ and will fall down and say, "What must I do to be saved?" Is your service that spiritual?

Again, evangelism is done by consistent Christian living. I think the one thing that is thrown at me by people of the world, in my conversations with them about Christ, more than anything else is, "Why so many denominations —why the disunity and the strife and the bickering back and forth?" And that is the hardest question for me to answer. One's consistent daily Christian life means more than any sermon you could ever preach.

Another method in evangelism is preaching Christ. There are several words in the New Testament that are translated *to preach*. In Acts 20:7 it says, "Paul preached unto them and continued his speech until midnight." This does not mean that Paul preached a long sermon until midnight, because this word gives us the idea that there was a discussion going on. He was asking and answering questions, and they were discussing the things of Christ. That is a form of evangelism that I have found to be extremely effective, particularly in university and college

groups. Many times our preaching is a one way proposition. The listeners have many questions to which they want answers. I know a Presbyterian church, in a small city in North Carolina, where every Sunday night the evangelistic service is a discussion service. And that church has more people coming into it than any small Presbyterian church I know anywhere in the south. And I think that it is largely due to the discussion method employed.

In Mark 2:2 it says, "Jesus preached the Word unto them." That same word has been translated in other places, "gossip." Now, the Bible says it is fine to gossip—not about each other—but about Jesus—to go everywhere, gossiping Jesus. In other words, every member, an evangelist.

In Acts 8:5 we read, "Philip preached Christ unto them at Samaria." That word carries with it the idea of proclaiming as a herald; that is public preaching, public evangelism, so called "mass evangelism." Now there are many methods of evangelism. But the most effective method of evangelism being used in America today, in my opinion, is visitation evangelism. More permanent results come to the churches, more people are actually converted to Christ, a city is probably more greatly stirred in a program of visitation evangelism than by any other method.

There is child evangelism, there is campus evangelism, there are all types of evangelism. All are like the spokes of a wheel. Mass evangelism is one spoke only in that wheel. I have already said it is not the most effective method. Certainly it is not the most effective method of evangelism for the local church, but I believe that there come times in the life of most communities when a great demonstration for Christ by a united effort of the churches has its permanent value if it is handled carefully. Down through the centuries mass evangelism has been successfully used, and misused. Mass evangelism is a misnomer because any evangelism must become personal evangelism.

DANGERS IN MASS EVANGELISM

One of the greatest dangers that I see in so-called "mass evangelism" is that false emotion can be produced on the part of the hearers. I discovered that about three years ago, so I went through my notebooks and sermons, and cut out all emotional illustrations and stories, particularly at the end of my sermons. I had found that I could get people to make a public commitment to Christ, but they had been moved not by the claims of Christ, nor by their own needs but by a story that had been told. And if you came back a month later you could not find them. That is a danger that has to be watched very carefully.

There is a second criticism, if I may call it that, of mass evangelism, namely, that converts do not last. Now that is true. Hundreds of those who come forward in our meetings do not last. I think Jesus adequately described it in the eighth chapter of Luke, the Parable of the Sower, where he suggests that probably only one out of four hearers will bring forth any fruit. Now does that mean that the sower who was Christ himself should quit sowing? Does that mean that he should lay down his ministry entirely because three-fourths of the seed that he sowed fell upon poor ground and was dissipated and gone? You take ten people into your church next Sunday morning, you are going to do mighty well

if you can count on three of them as active Christians.

We all face the same problem. What can we do about it? I believe there is something that can be done that will keep this loss to a minimum. I do not propose to tell you nor do I believe that when people come forward and take their stand that they are converted to Christ at that moment. They may have been converted a year earlier, two years or five years earlier. They may be coming forward for a public confession, or for some other reason although I have called them all to come to accept Christ for the first time. But many people, I think, are actually converted to Christ sitting in their seats, or when they are taking their stand publicly, or in the inquiry room, or perhaps a year later. Never once do we say in any reports that there were so many conversions; we always say professions. We do not know what took place; only God knows.

About two years ago, I became thoroughly discouraged with mass evangelism, because I had no way of knowing just what was taking place. Large crowds were coming, to be sure, there was much excitement, the churches seemed to receive a little shot in the arm, but was it having permanent effect? Was it doing something that was lasting? How could I know? What could we do to keep those that fell away at a minimum? Then I thought of a man that I had read about in Collier's Magazine and later in the Christian Herald—a man who had done a tremendous job in Formosa and Japan in teaching our missionaries this very program of follow-up. I called him by long distance and I said, "Will you come and make a survey of our work and tell us what we can do?" That began a follow-up program which is extremely extensive and very expensive. We always set aside in every one of our meetings at least ten to fifteen thousand dollars just for follow up, because I found that it takes five per cent of effort to get a man to make a commitment but it takes ninety-five per cent to get him walking in Christ faithfully in the church.

How can follow-up work be done? It must be done by the church. That is the reason we have churches: to teach, to nourish, to help. But what was the situation in the church? I found that the churches had been taught somewhere, that their total responsibility to the new person was to try to get him into two or three little activities of the church and that was all. That is not enough for a growing spiritual baby. He must have more; he must have daily feeding and sometimes he has to be spanked. He has to be taught the art of praying; he has to be taught the principles of the Christian life. How can that be done? It must be done by personal contact. How can we do that? We found that many churches did not have enough people in the church that knew anything about this sort of thing. So we devised the idea of teaching the people ourselves. When we go to a city now, we ask every pastor to send to us at least seven or eight people in his church, key people, whom we can train over a period of time, to do this follow up. They will be his follow-up committee, appointed by the pastor. We meet them at six-thirty in the morning, two mornings a week. Our classes average anywhere from five hundred to a thousand people and we tell them what to do with these new babes; how to get them into the various activities of the church, how to teach them the

Word of God and how to do follow-up work.

Another criticism levelled at mass evangelism is that there is too much emphasis upon finances. That is often times a very legitimate and justified criticism. In our meetings—all the finances are handled entirely by a local committee which is appointed by the ministers of the city. We do not touch the finances. A simple appeal is made and the collection is taken in a worshipful atmosphere. We ask that the books be audited, and that the audit be published in the newspapers of the city and that every minister of the city receive a copy of the audit. At the suggestion of Dr. Bader we decided about a year and a half ago that there would be no more "love offerings" in our meetings. All of those on our team are on a salary which, we believe, is fair and modest. Our organization is run by a Board of Directors in Minneapolis, Minnesota. The books are audited every month and a yearly audit is made by Earnest and Earnest. We have done everything we can to take the emphasis off finances. Yet it takes money to run the work of God, and you will never be able to stop the lie of the devil that evangelism is after money.

A further criticism of mass evangelism is that there is too much excitement. The distance is too far between the temple and the tabernacle, as it were. In other words, when the people come back to the Presbyterian Church on Sunday morning they miss the excitement they have had during the week with the big crowd, the happy songs and the minister, pacing back and forth a bit and using a few gestures and hitting the pulpit once in awhile.

The evangelist must be very careful to explain to the people time after time that the worship service is altogether different from the evangelistic service and that the worship service is the more important of the two.

THE MESSENGER OF EVANGELISM

I want to say just a personal word to you, the messengers of evangelism. The Church has a three-fold obligation: evangelism, Christian education, and humanitarianism. One is just as important as the other; but evangelism is first and evangelism is the total program of the church because the very life-blood of the church depends upon evangelism. So that all of us, whatever field of service we may choose, be it director of religious education, pastor, or professor ought to do the work of an evangelist, as Paul wrote to young Timothy.

If I were a student here at Princeton Seminary, and I wish that I had had your privilege, I would first of all apply myself to all my studies. We need men today that are well-balanced.

I would learn this Book above all things. If there is any secret to our meetings at all, humanly speaking, it is the secret of this Book. I have found that the American people at this moment are hungry to know what is between its pages.

I would practice the art of prayer while here at the Seminary. If you do not study the word of God for your own heart-growth and spend time in prayer here, you never will when you get out. Two years ago we interviewed one hundred missionary candidates and we found that only nine of them had a quiet time.

I would live a surrendered life, no matter what the cost.

I would learn how to win a man decisively for Christ. Dr. Jesse Bader

tells us that on one occasion he was in a certain town in the mid-west, and there were fifteen ministers together having an informal discussion, when one of them said, "Dr. Bader, I'm going to make a terrible confession. I have never won a soul to Christ. I want to but I was never taught how." Dr. Bader said they went around that room and out of those fifteen ministers twelve confessed they had never won a soul to Christ. That is a sad commentary on all of us. Last Thursday night it was my privilege to be in the home of Roy Rogers and his wife, Dale. As we were having supper together Roy said, "I've invited a friend over. You know he's my first soul." He was a young Jew. As he entered Roy was just like a proud young father, because here was the first man that Roy had ever won to Christ; a brilliant young Jew who was so on fire for the Lord that he was almost trembling. And the only contact he had had with Christianity was through Roy Rogers.

I would learn how to help that man to grow in the grace and knowledge of Christ.

And then lastly, if I were a student, I would learn how to work with all who are Christians regardless of denomination. I have travelled on the mission fields, I have travelled across America, and I have seen so much division and disunity and back-biting and gossiping among God's people that it has broken my heart more than once. I want to tell you that I have taken my stand, so help me God, I am going to fellowship with any man, I do not care who he is and where he comes from and what his label may be, if he loves Christ. I am a member of a denomination that I am proud of and I am not going to lose my denominational loyalty, but I am going to fellowship with all of those who are following our blessed Lord. I saw a little of that demonstration in Korea. When the North Koreans invaded South Korea there were several denominations working and some of them were not working together quite as closely as they should. But when the Communists came in and grabbed them they did not ask, "Are you Presbyterian or Methodist?" They said, "Are you a Christian?" And I want to tell you they are going to hang us together if they get here, and if they do we had better stand together now. In this perilous and dark hour in which we live the greatest need of the Christian church is a baptism of I Corinthians 13, and a unity that will bind our hearts together in Christ.

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THE PRINCETON SEMINARY BULLETIN

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THE GREATER PRINCETON SEMINARY

JAMES K. QUAY

DREAMS are coming true! Only $60,000 yet remains to be secured to cover the full $900,000 cost of the new Campus Center. Already the Building Funds Drive reports give definite assurance of the $1,500,000 required for the Robert E. Speer Library. It seems certain that the Drive will also produce $240,000 of the $500,000 required for the new Apartment-Dormitory for married students.

What next? A very great deal, if we are to keep step with expanding opportunity and improved equipment. Here are some of the startling figures we face as we think of what remains to be done:

For maintenance of Campus Center, $7,500, or an endowment of $166,000

Additional cost of new Library operation, $45,000, or an endowment of $990,000

Balance required to complete new Apartment-Dormitory, $260,000

Imperative enlargement of Miller Chapel, with new Organ, $122,500

Enlargement and modernization of Heating Plant to serve new buildings, $430,000

Modernization and furnishing of four Dormitories, $410,000

Increased endowment for scholarships and rising current operation costs, an undetermined amount of hundreds of thousands.

Without counting the final item, the above figures total $2,378,500.

This message is not written to ask you as an alumnus for money, or to ask you to raise money. You have already done a magnificent job on the Campus Center Drive led by Allan Frew. In spite of local burdens, practically every one of you is helping with the Building Funds Drive.

I write this, rather, to add emphasis to the requests you have been receiving from me for a confidential list of names of Christian people, regardless of location or denomination, who might appreciate the opportunity of aiding Princeton Seminary and, at the same time, of definitely increasing their current income for the rest of their lives. The booklet, "Dividends from Your Tax Exemptions," which you have already received, tells how it is done. If you have not yet "gotten around" to sending me that list, I hope you will.

The *Spire* continues to make thousands of new friends for Princeton Seminary. Many of your congregation will be glad to be on the free mailing list. Will you not write and ask me for a supply for distribution on Sunday morning?

Sincere thanks for the help which only you can give.

THE PRESIDENT'S PAGE

Dear Fellow-Alumni:

The Campus Center

Uppermost, of course, in the thoughts of us all during these last months has been the new Campus Center. The building has been a magnificent success. Whatever reservations regarding it may have existed before its erection, and lingered on into the first weeks of its occupancy, have been entirely dispelled. The Center is being run by a special committee of sixteen persons, of whom twelve are students and four are members of the Faculty and Administration of the Seminary. The President of the Student Council and the President of the Seminary are members *ex officio.*

Already one can sense the development of a new community spirit. At almost every meal some guest or guests mingle with the Seminary family. Presbytery and Synod Committees, Church groups, Presbyterian and ecumenical, enjoy the facilities of the spacious structure for special meetings, without interrupting the common life. Because of our new acquisition the Synod of New Jersey will have its sessions on the Seminary Campus next June. In July, 1954, the World Presbyterian Alliance will also meet in Princeton because the Seminary, with its new dining room and lounges, is now in a position to play the part of host to large church gatherings.

The Robert E. Speer Library

Preparations go on apace to complete the plans for the new library. Dr. Metcalf, the Librarian of Harvard University, is, as you know, our special consultant on all matters relating to the edifice which will replace the present antiquated and inadequate library buildings. He has been doing a perfectly magnificent job in association with the special Trustees' Committee headed by that distinguished Pittsburgh lawyer, John G. Buchanan. The success of the Capital Funds Drive, to which so many of you have lent such unqualified support, is going to make it possible we hope for building operations to get under way in little more than a year. In the new erection will be space not only for a half million volumes, but also for sorely needed class rooms and seminar rooms. Simultaneously with plans for the Library consideration is being given to the Dormitory-Apartment House which the Seminary so much needs.

This Ecumenical Era

In these days when the world is so much one in a physical sense and the Christian Church is so world-wide, increasing demands are made upon those

of us who are called to serve the Ecumenical Movement. A few weeks after the meeting of the National Council of Churches in Denver last December, where I was privileged to play a small part in the preparation of the Council's Encyclical, "A Letter to the Christian People of America," I left for India to attend the meeting of the Central Committee of the World Council of Churches which took place early in January at Lucknow in the United Provinces. This meeting was regarded by those who were present as the best annual gathering of the Central Committee since the Amsterdam Assembly. It was notable because of the remarkable part played in the deliberations by members of the Younger Churches, especially the delegates from India. The meeting concerned itself largely with plans for the Evanston Assembly in 1954. It will be remembered also for the fresh impetus which it gave to the establishment of closer relations between the two ecumenical bodies, the International Missionary Council and the World Council of Churches. In connection with this journey into India I was absent from the campus for twenty-four days, of which time five days were spent in travel to Lucknow and back, and twelve were covered by the Christmas vacation. In a quite unexpected way the words of the Apocalypse have been fulfilled in this air-age, "And there shall be no more sea"!

How Life Went Full Cycle

But this visit to India meant much more to me personally than the deepened awareness that in this ecumenical era land and sea and time are largely no more, so far as transportation is concerned. My life had gone full cycle. India had been my first love as a mission field. Had it not been for a severe illness during student days in Aberdeen, I should have served a three-year internship in a college hostel in India. In the interval South America claimed my thoughts, but it was the inspiration of William Carey and Alexander Duff that made me a missionary. What were my feelings therefore forty years after, that on my first visit to India I should preach in Duff's pulpit in Calcutta and give the Convocation Address at the college Carey founded in Serampore! Happily, not we but God is Life's Master Musician in whose melody we are but the keys. He it is also who weaves the pattern of our destiny.

Looking forward to seeing very many of you at Commencement time,

Yours for Christ and Princeton Seminary,

John A. Mackay

PRINCETONIANA

LEFFERTS A. LOETSCHER

CAMPUS LIFE

THE Seminary's United Funds Drive, supported by Faculty and students, under the leadership of students put on a major effort this year in setting a goal of $9,000, of which one third was to go to war orphans in Korea, another third to Arab war refugees in the Near East, and the remainder to evangelistic work in Brazil. The Fund was oversubscribed. A Seminary senior, Ray Provost, who went to Korea during the Christmas vacation to participate in the evangelistic campaign conducted there by "Billy" Graham, took a check to the amount of $3,000. Many readers will remember seeing in *Presbyterian Life* the story of the Fund and of this presentation.

On January 13, "Frontier Day" presented the challenge of missionary service on national and foreign frontiers. Drs. Andrew Roy and Laurence Lang, Personnel Secretaries of the Presbyterian Boards of Foreign and National Missions, respectively, represented these boards. The Reverend Carl Wolf, Supervisor of the well-known West Virginia Mountain Project, spoke for national missions, and the Reverend Douglas Vernon, Chaplain of Silliman University in the Philippine Islands, spoke for foreign missions. The two board secretaries led the morning chapel service and later had conferences with interested students. In the evening the National Missions Sesquicentennial motion picture, "And Now Tomorrow," was shown.

"Billy" Graham, the well-known evangelist, was a guest speaker at the Seminary on February 17. Though no effort was made to publicize the service, Miller Chapel was filled to capacity and Stuart Hall was requisitioned for an overflow audience, as he discussed "Evangelism As I See It." He led the regular morning chapel service the next day, and gave a very fine, brief summary of impressions received in his recent evangelistic visit to Korea. This writer did not hear the evening message, but was very much impressed with the penetration, clarity, and fine spirit of the brief morning talk.

A Mexican Youth Team visited the campus on February 25. That evening, dressed in Mexican costume, they led a meeting in the Campus Center. The group is being conducted by the Reverend and Mrs. H. Edwin Rosser, Jr., Presbyterian missionaries to Mexico. Mr. Rosser is an alumnus of the Class of 1945. The members of the team are of college age and, in addition to speaking, constitute a good quartet. On the evening of their visit they also conducted a devotional service at the meeting of the Missions Prayer Fellowship.

In lighter vein, the annual Junior Party was a "howling" success. Whatever surplus steam theological life may generate usually blows itself out here with some degree of safety. The occasion always provides a genial atmosphere in which the growing Seminary family feels better acquainted almost automatically.

The president of this year's senior class, Mr. Richard J. Oman of St. Paul, was recently honored by being awarded

a fellowship from Rotary International. He plans to use it for study in the British Isles.

A very fine television set was anonymously given to the new Campus Center. It is quite an attraction, and programs are selected by the "popular sovereignty" of the spectators of the moment. A half year of operation to date shows how large a role the Campus Center is now playing in the total life of the Seminary. Meetings of all sorts find their natural venue in its spacious and well appointed rooms. The building is administered by a committee representing the administration, the faculty, and the students. Waiters and helpers in the kitchen are provided from the student body. The building itself has of course been completed, and as this goes to press, the lawn in front is being prepared.

Dr. Metzger has been invited to serve on the Standard Bible Committee which recently issued the Revised Standard Version, and has been assigned to a section of nine members who will proceed with a revision of the Apocryphal Books. In addition he will serve on the continuing New Testament Section which will meet periodically to give consideration to criticisms and comments regarding the RSV.

Princeton Abroad

The Reverend Fritzhermann Keienburg, a former graduate student at the Seminary, received the Th.D. degree at Basel last spring for work in the New Testament. His dissertation was "A History of the Exegesis of Romans 13." He is now pastor of the Evangelische Kirche in Gelsenkirchen-Horst, Germany. The Reverend James M. Robinson, son of Professor William Childs Robinson of Columbia Seminary, also received the Th.D. degree from Basel last May. His work was done in systematic theology, and his dissertation was on "The Concept of the Holy Ghost in the Theology of Wilhelm Herrmann." He is Professor of New Testament Theology at Emory University, Atlanta, Georgia.

Very fine work is being done by the Reverend Harold Voelkel of the Seminary Class of 1929, a Presbyterian missionary to Korea who is serving as civilian chaplain in prisoner of war camps in that land. Korean pastors are also engaged in the work, and many are being won to the Christian faith through these devoted labors.

Word comes to a Faculty member from the Reverend Young K. Hahn of the Class of 1937. The war in Korea drove him from Seoul to Pusan where Chosun Christian University, of which he is Dean of the College of Theology and Dean of the Graduate School, opened temporary quarters. The University, which had some 1,600 students before the war, was reduced to a few hundred students, but now has around 1,100 and hopes before the end of the present academic year to have as many as 1,700. Mr. Hahn was in Seoul when the Communists occupied it in June, 1950. He escaped a month later, travelling on foot about 300 miles carrying his personal belongings, and accompanied by his wife and four children. He writes: "It was a miracle to walk such a long distance crossing the front line this way. I am more and more conscious of the fact that God hath saved the lives of my family to have His work done here in Korea however small it may be."

Theology Today

The current (April) issue of *Theology Today* has as its organizing theme

"The Bible." Dr. Homrighausen writes editorially "An Overture on Biblical Preaching," in which after noting the decline of Biblical preaching, he discusses the preparation for Biblical preaching, the content of it, and the communication of it. Dean G. C. Oxtoby of San Francisco Seminary provides, very informingly, "An Estimate of the Revised Standard Version."

"Demythologizing" has been much discussed recently, and Mr. Ronald Gregor Smith, Managing Director and Editor of the Student Christian Movement Press in London, surveys recent discussions pro and con among German and British theologians. The Reverend Pius Parsch, a Roman Catholic monk at Klosterneuburg near Vienna, writes on "The New Renaissance of Biblical Studies in the Roman Catholic Church." The author deals with the subject in general and also in particular with the part he has had in translating both Old and New Testaments into colloquial German, and in placing this on the market in inexpensive format, and in promoting Bible study classes among the laity in Austria.

There is a sermon on "The Key to the Scriptures" by Dr. John R. Bodo, Pastor of the First Presbyterian Church of Princeton. "Peace in Tribulation," an exposition of John 16:33, is contributed by Dr. Donald G. Miller, Professor of New Testament in Union Theological Seminary, Richmond. Dr. Metzger deals with "The Jehovah's Witnesses and Jesus Christ; A Biblical and Theological Appraisal," in which, among other things, he discusses their recently published translation of the New Testament. This current issue of *Theology Today* also publishes the text of "A Message to American Christians" as issued last December by the National Council of Churches.

Princeton Institute of Theology

The Princeton Institute of Theology has taken shape for the coming summer, and registrations are coming in. Dr. Mackay has the noon Bible Convocation the first week centering around the theme "Reality and Idolatry in the Christianity of our Time." Dean James S. Thomson of the Divinity School of McGill University, Montreal, speaks on "The Gospel of Hope" at the second week's convocation. On the evenings of the first week, Dr. Lehmann will lead a forum on "Ethical Issues Confronting Christians." Evening sermons will be delivered by Dr. David H. C. Read, Chaplain, Edinburgh University, Dr. Ralph Sockman, and Dr. Louis H. Evans. Dr. Homrighausen will be in charge of the closing evening meeting. An interesting feature of the Institute for this coming summer will be the increased emphasis placed on the elective courses. Two periods each morning —8:30 to 9:40 and 9:50 to 11—will be devoted to them. The four teachers of elective courses the first week will be Dr. Gard and Dr. Kerr of this Faculty, Dr. William Hubben of the George School, and Dr. Paul C. Payne, General Secretary of the Presbyterian Board of Christian Education. During the second week the electives will be offered by Dr. Metzger of the Seminary, Dr. Wilbur D. Dunkel of the University of Rochester, Dr. Bryant M. Kirkland, Pastor of the First Presbyterian Church of Haddonfield, New Jersey, and Dr. Otis R. Rice of St. Luke's Hospital, New York City, who will discuss pastoral counseling.

One of the most interesting and helpful courses of the Institute will be the

"Clinic in Sermon Delivery" conducted by W. J. Beeners of the Speech Department of the Seminary. Extensive use will be made of tape recordings.

All meals at the Institute will be served in the new Campus Center. Last year accommodations were filled, and it would be well to matriculate at an early date for the coming summer. Communications should be addressed to Dr. J. Christy Wilson at the Seminary.

Seminary Choir

The Princeton Seminary Male Chorus has been invited by the Commanding General of the U.S. Army, Far East, to tour the camps and hospitals of Korea and Japan for eight weeks this summer. According to present plans, the choir will leave immediately after the Commencement Exercises on Tuesday, June 9, and will return to Princeton on August 4. There will be twenty-five in the party, which will tour under the auspices of the Special Services Branch of the Armed Forces with permission to sing in some of the native churches whenever time permits.

The tour of the northeastern United States and Canada which was announced earlier will be postponed in favor of this project.

NEW BIOGRAPHICAL CATALOGUE

In the near future the Alumni will be receiving a questionnaire from the Alumni Secretary requesting data for a new Biographical Catalogue. The last volume was published in 1932. Prompt return of the questionnaire will be greatly appreciated.

FALL CONFERENCE

September 23 and 24

A Conference for Ministers will be held in the Campus Center Building from noon September 23 to noon September 24. Save these dates. Full information will be sent later.

GENERAL ASSEMBLY ALUMNI DINNER

✧

Monday, June 1, 1953

6:00 p.m.

✧

The Curtis Hotel—East Room

Minneapolis, Minnesota

✧

Arrangements have been completed for this year's Alumni Dinner at the Assembly. Reservations may be sent now to The Alumni Office at the Seminary, or one may sign up when he arrives for the opening sessions of the General Assembly. Ladies are invited.

ALUMNI NOTES

[1904]

Gerrit Verkuyl has been appointed by the Zondervan Publishing House, as Editor-in-Chief of the forthcoming Berkeley Bible Version, to be published with brief footnotes in June 1955.

[1910]

David McMartin is pastor of the First Church of Roseville, Roseville, Calif.

[1913]

John F. Hagen has retired from active duty in the Navy and is now residing in Salisbury Mills, N.Y.

[1917]

Harry W. Richmond is pastor of the Adena and Piney Fork Churches, Ohio. He resides in Adena, Ohio.

[1925]

E. Lansing Bennett has been installed as the pastor of the Wicomico Church, Salisbury, Md.

[1926]

Mervyn W. Remaly has been called to the pastorate of the First Church, Pittston, Pa.

M. A. Stuckey is pastor of the First Brethren Church, South Bend, Ind.

L. A. VanPatten is pastor of the First Church, Gallatin, Tenn.

[1927]

J. Harold Gwynn has been called to be pastor of the Grace Church, Lakewood, N.J.

[1928]

John C. Talbott has been installed as pastor of the First Church, Steelton, Pa.

[1929]

David C. Bend has retired from the active ministry and is now teaching in Farmington, N.M.

Willard J. McLaughlin is pastor of the Trinity Methodist Church, Norwich, Conn.

Christian G. Olson is pastor of the Lakeridge Lutheran Church, Seattle, Wash.

[1930]

Eben C. Brink will assume the position of Secretary for Church Promotion, under the Division of Missionary Support of the Board of National Missions, as of July.

[1931]

Ralph C. Bassett is now pastor of the Midway Manor Moravian Church in Allentown, Pa.

[1932]

William J. Duvall has become pastor of the Trinity Methodist Church, Clayton, N.J.

M. Harmer Patton is now pastor of the Jamesville Federated Church, Jamesville, N.Y.

[1933]

Robert W. Jones has become the pastor of the First Church in Poteau and the First Church in Heavener, in the Presbytery of Muskogee, Synod of Oklahoma.

[1935]

Robert H. Beattie is pastor of the Knon Church, St. Catharines, Ontario, Canada.

F. Cooper Nace has been appointed pastor of the First Methodist Church, Camden, N.J.

[1937]

Francis H. Scott is now serving as Assistant Pastor of the First Church, Lancaster, Pa.

[1938]

Paul M. Robinson has been chosen president of Bethany Biblical Seminary, Chicago, Ill.

[1939]

Milton B. Faust has been appointed Director of Evangelism for the Synod of North Carolina, Presbyterian Church, U.S.

John R. McClain is pastor of the Hawley Memorial Church, Blue Ridge Summit, Pa.

[1940]

Harry K. Gayley is serving as pastor of the First Church in Anchorage, Alaska.

[1941]

Charles H. Davis has exchanged pulpits with a minister from Scotland for a year so that he might continue his studies in St. Andrews and St. Mary's College.

Joseph E. Grottenthaler has been appointed Director of Town and Country Churches of the Synod of Pennsylvania and the Board of National Missions.

John N. Montgomery, Chaplain in the U.S. Navy, is stationed at Jacksonville, Fla.

Edwin P. Rogers is pastor of the Woodlake Church, Woodlake, Calif.

[1942]

John F. Jansen is Professor of Religion at Hanover College, Hanover, Ind.

Edward L. Schalk has been installed as pastor of St. Paul's Church, Laurel Springs, N.J.

[1943]

Otto Gruber has been installed as pastor of the First Church of Los Angeles, Calif.

William Hendriksen has become pastor of the Christian Reformed Church in Byron Center, Mich.

Stanley L. Tarves, Jr. has been called to the pastorate of the Clearwater Church, Paramount, Calif.

[1944]

Joseph W. Baus has accepted a call to the pastorate of the First Church of Jacksonville, Ill.

George S. Christian has been installed as pastor of the Faith Church, Pawn Grove, Pa.

Walter H. Gray is pastor of the Tuba City Church, Tuba City, Arizona, and is also associated with the work at the Navajo Mission located there.

Ralph F. Maschmeier is serving as State Director of Illinois Christian Rural Overseas Program of the Evangelical and Reformed Church. He is residing in Springfield, Ill.

Edward C. McCance is pastor of the First Church in Warsaw, Ind.

Frank M. Vanderhoof has received the degree of Doctor of Philosophy from Columbia University, and is now assistant Professor of Christian Ethics and Philosophy at Claremont Men's College, Claremont, Calif.

[1945]

David Dilworth is now at San Francisco Seminary completing his work for the Th.D. degree.

Andrew Graham is assistant pastor of the Arlington Church, Baltimore, Md.

William B. Lester is serving under the Board of Foreign Missions in Colombia, S.A.

Truman P. Mohn is pastor of the First Lutheran Church, Chicago, Ill.

[1946]

Alan G. Gripe is assistant Chaplain at the Cadet Chapel, West Point, N.Y.

Robert W. McClellan has been installed as pastor of the La Jolla Church, Calif.

[1947]

George A. Allen, Jr. and Elizabeth Nold Bowers were married on November 22, 1952, in Narberth, Pa.

George W. Carson has been called to the pastorate of the First Church, Williamsport, Pa.

Edward A. Cooperrider is pastor of the Unity Lutheran Church, St. Louis, Mo.

Arthur M. Hughes is pastor of the First Church, Clariton, Iowa.

Philip O. Hyland has been elected Dean of New Bible School, to be built at Shizuoka, Japan in 1953.

George D. Jackson is pastor of Winchester Church, Winchester, Va.

[1948]

Rémy Anker and Frances Bruneton of Libreville, Gabon, France, were married at Libreville on November 8, 1952.

Andrew Koster has been called to the pastorate of the First Church, Ridgefield Park, N.J.

Frederick A. Magley has been installed as pastor of the First Church of Fulton, N.Y.

Richmond McKinney is pastor of the First Church, U.S., of Ennis, Texas.

[1949]

William V. Campbell is pastor of the church in Mahopac Falls, N.Y.

Kalman Sulyok and Catherine S. Hagerman ('51) were married November 15, 1952, and are now living in Bartlett, N.H.

Roger W. Hillis is pastor of the church in Idyllwild, Calif.

Glenn R. Pratt is serving as Chaplain at Camp Drum, Watertown, N.Y.

Joseph S. Stephens has been called to fill the position of Minister of Missions in the Glendale Church, Glendale, Calif.

Clyde F. Straub is pastor of the St. Martin's Church, Annapolis, Md.

Bruce H. Williams has been called back into the Navy Chaplaincy.

[1950]

William F. Emery is pastor of the Centre Church, New Park, Pa.

David B. Eveland has been called to the pastorate of the First Church, Canonsburg, Pa.

William A. Grubb is on a temporary leave of absence from the Board of Foreign Missions, and is serving as associate minister of the Westminster Church, Sacramento, Calif.

Richard W. Hudelson has been called to the pastorate of the Russellville and Wareland Churches in Russellville, Ind.

Jack M. MacLeod is pastor of the First Church, Bend, Ore.

John H. McAvany has been appointed to the chaplaincy in the Regular force of the Royal Canadian Air Force, at St. Hubert, Quebec, Canada.

Leslie W. Ratzlaff is now Mission Secretary-Treasurer for the Church of God in Jamaica, B.W.I.

John W. Sheibley is pastor of the Kenilworth Baptist Church, Brooklyn, N.Y.

Seymour VanDyken is pastor of the Ridgewood Christian Reformed Church, Ridgewood, N.J.

Albert N. Wells is pastor of the Emory Church, Atlanta, Ga.

Prescott H. Williams, Jr. has been installed as pastor of the church at Churchville, Md.

[1951]

James A. Allison, Jr., is pastor at the Augusta Stone Church, Fort Defiance, Va.

Donald Hawthorne and Elene Roussey ('51) were married on June 21, 1952. They are now living in Mt. Ayr, Iowa. He is pastor of the United Church.

Horace M. Patton has accepted a call to the Roslyn Church, Roslyn, Pa.

John C. Tyler is pastor of the Central Brick Church, East Orange, N.J.

G. William Vogel, Jr. has been called to the New Providence Church, Maryville, Tenn.

[1952]

Ralph S. Carpenter is continuing his clinical training at Norwich State Hospital, Norwich, Conn.

William B. Colt, Jr. is Director of Christian Education at the First Church, Bakersfield, Calif.

Richard Neuendorffer has been recalled to active duty in the Navy, and is serving as a Staff Instructor at the Chaplains' School in Newport, R.I.

Frederick S. Richardett is pastor of the Fourth Methodist Church, Millville, N.J.

Kenneth R. Timken is Associate Chaplain at the Illinois State Training School for Boys, St. Charles, Ill.

David G. Walker is pastor of the First Church, Muncie, Ind.

ALUMNI NECROLOGY

January 1—December 31, 1952

Name	*Class*	*Date of Death*
William M. Alwynse	1924	October 14, 1952
Charles F. Bazata	1907	October 1, 1952
Cassius E. Bixler	1895	December 7, 1952
Angelo M. Centanni	1916	October 2, 1952
Addison B. Collins	1893	February 21, 1952
Welling T. Cook	1908	January 15, 1952
Walter A. Condon	1904	June 18, 1952
Cordie J. Culp	1900	May 30, 1952
John H. H. Darling	1926	February 1, 1952
Levi W. Davis	1918	August 13, 1952
Ray C. Donnan	1906	March 2, 1952
Seth R. Downie	1901	June 6, 1952
Albert G. Edwards	1918	June 24, 1952
George S. Fulcher	1906	August 20, 1952
James J. Glenn	1908	February 24, 1952
Samuel C. Hodge	1891	June 27, 1952
Frank H. Huffman	1912	June 6, 1952
William C. Hogg	1896	October 5, 1952
Samuel M. Jordan	1898	June 21, 1952
Truman C. Kenworthy	1891	January 20, 1952
Paul R. Kirts	1921	May 30, 1952
Aaron E. Kiser	1895	January 24, 1952
Harvey Klaer	1899	August 24, 1952
Robert M. Labaree	1894	June 22, 1952
Clair B. Latimer	1900	February 29, 1952
Josiah M. Linton	1907	August 1, 1952
Edward A. Loux	1895	June 19, 1952
Clarence Y. Love	1927	June 3, 1952
Victor H. Lukens	1898	August 11, 1952
Charles W. Lyman	1892	April 21, 1952
Harry G. McClusky	1907	March 8, 1952
Paul H. McKee	1926	November 3, 1952
William K. McKinney	1900	February 26, 1952
Walter F. McMillin	1905	April 2, 1952
Thomas W. Malcolm	1901	August 22, 1952
John Meeker	1902	November 16, 1952
Henry W. Miller	1903	January 19, 1952
Kenneth W. Moore	1934	April 1, 1952
Delavan L. Pierson	1894	November 5, 1952
Paul L. Reynolds	1909	December 8, 1952
Thomas Rowan	1906	October 23, 1952
William L. Sahler	1912	January 8, 1952
Charles Schall	1896	June 30, 1952
Theodore J. Schneider	1929	August 31, 1952
Henry H. Shawhan	1894	June 23, 1952
Klaas J. Stratemeier	1916	October 14, 1952
Linius L. Strock	1901	December 29, 1952
William T. Stuchell	1900	November 12, 1952
John Allan Swink	1952	February 18, 1952
Arthur P. Vaughn	1899	June 27, 1952
Paul G. Viehe	1903	January 10, 1952
William S. Wallace	1904	August 13, 1952
Norman C. Whittemore	1926	May 15, 1952
E. Talmage Witt	1914	May 24, 1952

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1952. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

Georges A. Barrois

Article

"Chronology, Metrology, etc.," *The Interpreter's Bible,* Vol. I, pp. 142-164.

Review

G. D. Smith, *The Teaching of the Catholic Church* in *Theology Today,* IX, 1 (April), 145-147.

E. Lansing Bennett

Book

Fifty Object Talks for Your Junior Congregation, Westwood, N.J.: Fleming H. Revell Co., pp. 159.

Article

"Pulpits In Industry," *The City Church,* National Council of Churches, III, 5 (November), pp. 10-12.

Emile Cailliet

Articles

Concluding section (III, 18) of *Spiritual Problems in Contemporary Literature,* ed. by Stanley Romaine Hopper, New York and London: Harper and Brothers.

"This Changing World," *His* (February), 13f.

"The Truth and Scientific Clues," *ibid.* (March), 13f.

"Wanted: Christian Leadership for Culture," *ibid.* (April), 35f.

Reviews

F. W. Dillistone, *The Structure of the Divine Society* in *The Pastor* (February), 36f.

Geddes MacGregor, *Christian Doubt* in *P. S. Bulletin,* XLVI, 2 (October), 53f.

P. T. Forsyth, *The Principle of Authority* in *The Christian Century* (October), 1128f.

Edward L. Long, Jr., *Religious Beliefs of American Scientists* and R. G. Owen, *Scientism, Man, and Religion* in *Theology Today,* IX, 3 (October), 400-406.

Michele F. Sciacca, *L'existence de Dieu,* in *The Journal of Religion,* XXXII, 4 (October), 276f.

General

American representative for the *Revue d'Histoire et de Philosophie Religieuses* of the University of Strasbourg, and member of the Board.

Charles R. Erdman

Book

The Book of Numbers, New York: Fleming H. Revell Company, pp. 142.

Charles T. Fritsch

Article

"Princetoniana," *P.S. Bulletin,* XLVI, 3 (January), 24-28.

Reviews

Walter Eichrodt, *Man in the Old Testament* in *Interpretation,* VI, 3 (July), 367f.

Carl Gordon Howie, *The Date and Composition of Ezekiel* in *Interpretation,* VI, 1 (January), 104-106.

H. H. Rowley, Ed., *Studies in Old Testament Prophecy* in *P.S. Bulletin,* XLV, 4 (Spring), 48f.

Alexander Heidel, *The Babylonian Genesis, ibid.,* 49f.

Oswald T. Allis, *The Unity of Isaiah, ibid.,* 50.

Samuel Terrien, *The Psalms and their Meaning for Today, ibid.,* XLVI, 3 (January) 36.

General

Contributor of Lessons to the *Snowden-Douglass Sunday School Lessons,* The Macmillan Company.

Kenneth S. Gapp

Editor of Book Reviews, *Theology Today.*

JOHN T. GALLOWAY

Article

"I Believe in God the Father," *Growing*, V, 2, 2f.

Reviews

V. Ogden Vogt, *A Study in American Culture* in *Monday Morning*, XVII, 5 (February 4), 15.

W. E. Sangster, *The Approach to Preaching* in *The Westminster Bookman*, XI, 3 (September), 22f.

Lynn Harold Hough, *Great Humanists* in *Monday Morning*, XVII, 31 (December 8), 23f.

DONALD H. GARD

Book

The Exegetical Method of the Greek Translator of the Book of Job (Journal of Biblical Literature, Monograph Series, Vol. VIII), Philadelphia: Society of Biblical Literature, pp. vi + 107.

Reviews

H. H. Rowley, *The Servant of the Lord and Other Essays on the Old Testament* in *Theology Today*, IX, 4 (October), 553-555.

LeRoy Edwin Froom, *The Prophetic Faith of our Fathers* in *P.S. Bulletin*, XLV, 4 (Spring), 50f.

Horace C. Jenkins, *A Modern Dictionary of the Bible*, XLV, 4 (Spring), 51-53.

General

"Samuel, Judge and Prophet," Lesson 5 in *Crossroads*, 2, 4, pp. 54-56.

"God Save the King!" Lesson 6, *ibid.*, 56-58.

"The King Who Failed," Lesson 7, *ibid.*, 58-60.

"A Repentant King," Lesson 10, *ibid.*, 65-67, 71.

Treasurer of *Society of Biblical Literature and Exegesis.*

HENRY S. GEHMAN

Book

A Critical and Exegetical Commentary on the Books of Kings (International Critical Commentary), Editor. Edinburgh: T. and T. Clark; and New York: Charles Scribner's Sons, pp. xlvii + 575.

Reviews

Septuaginta—Vetus Testamentum Graecum auctoritate Societatis Litterarum Gottingensis editum—Vol. XVI, *pt.* 1, *Ezechiel*, ed. by Joseph Ziegler in *Journal of Biblical Literature*, LXXI, 4 (December), 254-257.

Max Leopold Margolis—Scholar and Teacher, Alumni Association, Dropsie College for Hebrew and Cognate Learning, in *Jewish Quarterly Review*, XLIII (October), 200-203.

Ludwig Koehler, Lexicon in Veteris Testamenti Libros, Vol. I, in *Interpretation*, VI (July), 343-347.

F. Michaeli, *Dieu à l'Image de l'Homme—Étude de la notion anthropomorphique de Dieu dans l'Ancien Testament* in *Journal of Religion*, XXXII, 4 (October), 286f.

John A. Mackay, *Christianity on the Frontier* in *Good Reading*, III, II in *Princeton Alumni Weekly*, LII, 16 (February 15).

Allan V. Heely, *Why the Private School?* in *Good Reading*, IV, I in *Princeton Alumni Weekly*, LIII, 8 (November 14).

Harold S. Bender, *Conrad Grebel, c.* 1498-1546—*The Founder of the Swiss Brethren, Sometimes Called Anabaptists* in *P.S. Bulletin*, XLV, 4 (Spring), 47f.

Ronald Knox, *Stimuli, ibid.*, XLV, 4 (Spring), 48.

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Member of Editorial Council of *Theology Today.*

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Book Review Contributor for *The Pastor*.

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Edward J. Jurji

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Associate Editor of *Muslim World Quarterly*.
Book Review Editor of *P.S. Bulletin*.

Hugh T. Kerr, Jr.

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General

Editor of *Theology Today*; editor of *Princeton Pamphlets*; Chairman of Committee on Publications.

Bryant M. Kirkland

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General

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Paul L. Lehmann

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Chairman, Editorial Council, *Theology Today*.

Donald Macleod

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General

U.S. Correspondent to *The Observer*, official paper of The United Church of Canada.

Bruce M. Metzger

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Otto A. Piper

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General

Advisory editor for *The Muslim World*.

Contributor of Bibliography on Islam to *International Review of Missions*.

BOOK REVIEWS

One Christ, One World, One Church. A Short Introduction to the Ecumenical Movement, by Norman Victor Hope. The Church Historical Society, 4205 Spruce Street, Philadelphia, 1953, 96 pp. $1.00.

Professor Hope of Princeton Theological Seminary has gathered together in the small compass of this paper bound volume of less than one hundred pages the basic facts of the modern Ecumenical Movement. Eight brief chapters, a preface and a bibliography tell the story.

The preface indicates the purpose of the book: to put in one volume the history of this movement from its beginnings to the 1948 Amsterdam Assembly of the World Council of Churches. The need of such a book was realized when Dr. Hope was asked to teach the subject to theological students.

After defining the ecumenical movement as "that movement among Christians and Christian groups throughout the world which seeks to articulate, enhance and apply the consciousness of deeply-rooted fellowship which they enjoy in Jesus Christ, their common Saviour and Lord," Dr. Hope proceeds in the second and third chapters to outline the progress of the modern Missionary Movement from its beginnings to the great World Conferences of this century at Edinburgh, Jerusalem and Madras.

The history of Faith and Order Movement is traced in Chapter four and Chapter five details the history of the Movement of Life and Work. Chapters six and seven tell of the formation of the World Council of Churches and the final Chapter is an excellent summary of the problems and prospects of the Ecumenical Movement today.

Dr. Hope's brief book succeeds in what it attempts to do. It is not a profound analysis nor an exhaustive history but it is an excellent short introduction to the Ecumenical Movement.

Eugene Carson Blake,
Stated Clerk, The General Assembly, Presbyterian Church in the United States of America. Philadelphia, Pennsylvania.

Apostle to Islam, a Biography of Samuel M. Zwemer, by J. Christy Wilson, Baker Book House, Grand Rapids 6, Michigan, 1952. Pp. 261. $4.00.

Rev. Dr. Samuel M. Zwemer found pleasure in demanding the most of himself. Meticulous and exacting in the preparation of addresses, and of manuscripts for publication, he was also faithful and discriminating in keeping record of significant events in his Christian experience, of noteworthy journeys, and important conferences. Excerpts from his copious diaries have been skilfully employed by Dr. Christy Wilson in this remarkably comprehensive and interesting biography. Somehow the soul of a great friend, teacher and colleague is made to live again in this book, whether you encounter examples of his most distinguishing characteristics, his determination, courage and faith, or his infectious good humour, his appreciation and encouragement of young missionaries, or his easy recollection of a fund of ludicrous anecdotes.

A truly apostolic ministry took Dr. Zwemer to all parts of the Muslim world. He began working as a missionary in Basrah on the Arabian Gulf, and went later with his wife to Bahrein. There in Muhammad's desert land he wrote the book that put Arabia on the map in the history of Christian missions, "Arabia, The Cradle of Islam." There also he gained first-hand knowledge of the beliefs and practices in orthodox Islam.

Afterwards Dr. Zwemer had his home for some years in Cairo, but he frequently made long journeys, to Iran, Iraq, India, China, Malaya, and Indonesia. While he was always on the alert to learn more about the character of Islam in these different countries, yet his supreme purpose and joy was to give audiences of Muslim friends an effective portrayal of Jesus Christ and his message of salvation from sin. Wherever he went he was recognized as a scholar, a gentleman and an evangelist.

When he had mastered the Arabic language and made himself familiar with the outstanding authorities on Muslim religion and philosophy, he was eager to see for himself anything that would exemplify beliefs

and practices in popular Islam. It was partly because of these personal observations, with an exceptionally wide field of interest, that both his public addresses and the books he published always seemed to have come hot off the anvil. With an appreciation of the Christian faith that was deep and real, he could employ a few striking parallels, without exhaustive analysis, so as to be convincing and challenging. Even those who might disagree with him usually admired him.

It is a pleasure to recall some of Dr. Zwemer's typical remarks. When he was addressing his own Dutch Reformed Presbyterian Church, making an appeal for an increase in their missionary giving, he gave this as his conclusion: "Until our *per capita* gifts come *ex corde*, we cannot expect them to rise to a much larger amount." As an apostle who was to travel so widely, whether here in the United States or in his own beloved world of Islam, he spent much and saved little. At times he would say, "I have always lived from hand to mouth, but it has been the Lord's hand and my mouth." His ready wit would often make a useful point, as when he observed that "if all the popes had had wives, like Peter, whom they claimed was the first pope, they would never have dared to say they were infallible." And to express to himself his appreciation of God's sovereignty, a theme on which he loved to dwell, we find these verses in his diary:

MY TIMES ARE IN THY HAND

"Our life is like the dial of a clock,
The hands are God's hands passing o'er and o'er,
The short hand is the Hand of Discipline,
The long, the Hand of Mercy evermore.

"Slowly and surely Discipline must pass,
And God speaks, at each stroke His word of grace,
But ever on the Hand of Mercy moves,
With blessings sixty fold the trials efface.

"Each moment counts a blessing from our God,
Each hour a lesson in His school of Love.
Both hands are fastened to a pivot sure,
The great unchanging heart of God above."

This biography of Dr. Zwemer is valuable as a source book for the study of those great missionary undertakings with which he was intimately connected for many years. "The modern missionary movement of the nineteenth and twentieth centuries," Dr. Wilson writes, "has extended the Christian Church to all the world. Many sober historians view this as the greatest enterprise of modern times in any field. In the latter part of the nineteenth century a group of young men were impressed by this cause of taking the Christian gospel to the world. Among them was Robert Wilder, John R. Mott, Robert E. Speer and others. Zwemer was also one of this group who dared to attempt 'the evangelization of the world in this generation.'"

In their determination and absolute conviction this group of youthful leaders contributed fortitude and inspiration one to another. Dr. Speer said in an address to one of the later Student Volunteer conventions: "I have never got out of my memory the speech of Dr. Zwemer at one of the earlier conventions of this Movement, when he hung a great map of Islam before us, and with a sweep of his hand across all those darkened areas said: 'Thou O Christ art all I want; and Thou, O Christ art all *they* want.' What Christ can do for any man he can do for every man."

For some thirty-six years Dr. Zwemer was editor of *The Muslim World*. The purpose of this quarterly magazine was "to interpret Islam as a world-wide religion in all its varied aspects and its deep needs, ethical and spiritual, to Christians; to point out and press home the true solution of the Muslim problem, namely, the evangelization of Muslims; to be of practical help to all who toil for this end; and to awaken sympathy, love and prayer on behalf of the Muslim world until its bonds are burst, its wounds are healed, its sorrows removed, and its desires satisfied in Jesus Christ (p. 180)."

While Dr. Zwemer was personally acquainted with almost all American and European scholars who were working in the field of Islamic studies, and many of them made valuable contributions to his journal, yet he was not satisfied that *The Muslim World* should be merely a forum for recognized specialists. He wanted always to elicit the interest and co-operation of the missionaries in the various Muslim countries. One of his most effective personal characteristics was his readiness to ask young missionaries to investigate particular situations

and to write up the results of their studies in articles for *The Muslim World.*

But in addition to the work he kept doing as a preacher, a professor, and an editor, perhaps we should say that his most outstanding service was given unremittingly as an author. In 1907 he published *Islam, A Challenge to Faith,* and his own description of this book (which went quickly through two editions and was translated into German, Danish and French) was: "Studies in the Muhammadan religion and the needs and opportunities of the Muhammadan world from the standpoint of Christian missions." Under this same description we might well classify most of his other books on Islam; as for example, *The Influence of Animism in Islam, Christianity The Final Religion, A Muslim Seeker after God, The Law of Apostasy in Islam, The Cross above The Crescent,* etc.

Dr. Latourette has written: "Never in the history of the church has any Christian covered the Muslim world so comprehensively, in study, travel, planning and advocacy of missions to it, as has Dr. Zwemer." And he went on to make this further statement: "It is always in its relation to Christianity that Dr. Zwemer views Islam. He is passionately convinced of the inadequacy of Islam to meet human needs. He recognizes in it admirable qualities, but he is clear as to the incalculable superiority of Christ over the Prophet, and states his reasons unequivocally."

It was exceedingly fitting that Dr. Zwemer should spend the years of his life between the ages of sixty and seventy, when he was so rich in experience, as a professor in Princeton Theological Seminary, where he left a deep impression on the minds and hearts of class after class of young Presbyterian men,—prospective ministers, teachers, and missionaries. His home was a treasured spot on the campus, a radiant center of hospitality, and his captivating absorption in the special work that God had committed to him as an apostle to Islam will long be remembered.

DWIGHT M. DONALDSON

Birmingham, Ala.

Here Is My Method, The Art of Sermon Construction, ed. by Donald Macleod. Fleming H. Revell Company, Westwood, N.J. 1952. 191 pp. $2.50.

My friend and former colleague has issued an interesting and thought-provoking book. At the Summer Institute of Theology in 1951 he faced this question from a Lutheran pastor: "What makes these great sermons click?" In order to bring out the answers the editor secured from thirteen prominent American clergymen that many different explanations of their methods, and that many sermons as object lessons. The project method is teaching.

Dr. Macleod has wisely refrained from trying to represent the various denominations proportionately. As a loyal son of Canada he has included the work of four leaders in the United Church. With them he has three from the Presbyterian Church, U.S.A., three from the Methodist Church, one from the Presbyterian Church, U.S., one from the Congregational Church, and one from the Baptist Church.

The statements about method differ widely, and so do the sermons that follow. This is all to the good. One able divine says that he has no plan before he starts to write. The sermon that follows indicates that like the late revered J. Ritchie Smith this younger man has formed the habit of mental composition. He has an orderly mind, and he writes well. Most of us work better if we make blueprints on paper before we start to use bricks and mortar.

As a whole the book leaves one with reasons for hope. Evidently the revival ot preaching has more than begun. All of these men believe that a minister should prepare before he attempts to preach. Their sermons show the desire to use the truths of God in meeting the needs of men today. There are no post-mortem messages. Perhaps because of brevity, there is little stress on doctrinal preaching, and still less on Biblical exposition.

My chief question relates to the use of the word "Great." To one who knows the sermons of other days, how many of these thirteen can qualify? Greatness here ought to mean power to live and move after the conditions that produced the sermons have passed away. When I first read this volume I felt more than a little interest. A month later, when I picked it up again, I had no clear recollection of certain sermons. When for the first time I used to read the best of Robertson or Bushnell, I could never forget. "The vision splendid."

Once I compiled a volume of representative sermons, including a number of great ones from other days, and more recent ones not so. In dealing with the masters of the Victorian era, I had difficulty in knowing which of my favorites to omit. In selecting sermons from our own day, I found it difficult at times to justify my choices. With few exceptions the best sermons of the past fifty years do not compare in power with those of the preceding fifty. For one reason, in those times a man took time to paint a picture. Now he makes a sort of snapshot.

Why do we insist that a sermon be great? Read Ezekiel 33:30-34 and II Corinthians 4:5-7. If I may echo Charles G. Finney, a good sermon leads the hearer to praise the Redeemer; a great sermon causes the hearer to praise the preacher. According to wise James Denney, "No man can bear witness to Christ and to himself at the same time."

Dr. Macleod's book will do good. It should encourage the reader who cannot qualify as a genius. God still waits to bless the pastor whom Phillips Brooks would term "the man with two talents."

ANDREW W. BLACKWOOD

Harper's Bible Dictionary, by Madelaine S. and J. Lane Miller. Harper and Bros. New York, 1952. Pp. xi + 851 + 16 plates of Maps from the Westminster Press. $7.95.

According to the publisher's statement on the jacket, "This is the only Bible dictionary that is thoroughly up-to-date in archaeology, geography, chronology, and other fields of contemporary Biblical investigation." One thing, however, has been overlooked: a Bible dictionary should contain at least all the proper names in the Bible, and in this case too many have been left out. A cursory turning of the pages will suffice to give examples of omissions: Abagatha, Abda, Abdeel, Abdi, Abiezer, Abiezrite, Abihail, Abihud, Abilene, Abimael, Abinoam, Abiram, Beth-aven, Beth-car, Beth-dagon, Beth-jeshimoth, Caphtor, Conaniah, Hamutal, Har-Magedon; a series of names is also left out between Hazael and Hazor, but there is no need of citing further omissions. A number of words, for which the Bible reader could adequately consult an English dictionary have been included: e.g., *abomination, adversary, bewray, call, cane, cankerworm, hosen, hough, tow, vesture*; some of this space could have been devoted to important proper names. It seems strange that *acropolis* is limited to Graeco-Roman towns.

From etymologies chosen at random it is apparent that linguistics is not the editors' special field. Thus under *beatitudes*, instead of Latin *beatitudo* (blessedness) we find: "Lat. participle 'made happy' or 'blessed.'" Without stating from what language Belial is derived, the authors say: "not profitable," "wicked"; in reality it is a Hebrew noun, meaning "worthlessness," "wickedness." Instances of this method of not saying from what language a word is derived can be multiplied. It would not have taken much more space to name the language of origin, or a policy could have been adopted of omitting the word "Hebrew" in etymologies, but specifying the other tongues. On p. 477 Leah is correctly defined as meaning "wild cow," but on p. 386 we meet "gazelle" or "mistress." As the etymology of *canon* we find the absurd statement: "from Gk. *diathēkē*, based on Heb. *berīth* or 'covenant'"; one is amazed to find neither of these words under the discussion of the word *covenant*. The writers certainly cannot imagine that *congregation* is "from Heb. *'edhah*," nor would they believe that *high place* is "from Canaanite *bamah*" or that *ark* is "from Heb. word for 'chest' or 'box.'" Unfortunately the impression is left that the editors in a number of cases do not know the difference between etymology and translation. They refer to the Hittites (p. 263) as "bringing a pre-Indo-European language, the forerunner of Sanskrit, Greek, Latin, Slavonic, and Teutonic tongues," whatever that may mean. On p. 121 *phonetics* is wrongly used in the sense of *phonograms*. *Abana* is followed in bold type by "Amawa in Heb. text"; the editors apparently mistook Hebrew *nun* for *waw*. On p. 245 *Hanum* is an error for *Hanun*. In the case of *Dodanim* and *Rodanim* nothing is said that in the former *D* may be a copyist's error of writing *daleth* for *resh*. In the discussion of Hebrew no reference is made to the fact that in the New Testament the term is applied to Aramic. Under *Aram* it is stated that in the era of the Judges of Israel, Aramaeans swept in from Arabia under the name "Syrians," but it should be observed that the name Syria was not used in Old Testament times.

No consistent plan of supplying etymologies of proper names has been followed, and in numerous instances none are offered, even though the meanings are easily explainable; e.g., Abinadab, Abner, Absalom, Ahaz, Ahaziah, Ahijah, Bel, Daniel, Elisabeth, Jehoiachin. In a great number of cases the discerning reader can clearly trace the exact source of the etymologies accepted, but it seems that various works were consulted with the consequence that the linguistic approach became inconsistent. Thus in *Ahimelech* ("the brother is king"), *Elimelech* ("God is king"), and *Hiram* ("the brother is exalted"), the *i* is properly understood as a glide. In some cases the editors make it a first person singular suffix, where it also is merely a glide: thus *Ahijah* ("Jehovah is my father"), *Abimelech* ("my father is Melech [Molek]"). They have chosen to render *Abram*, "exalted father" instead of recognizing a nominal sentence in the name: "the Father is high." Apparently they do not realize that the longer form, Abraham, means the same thing. Under *Lahmi* "Bethlehem" is an error for "Bethlehemite." This uncertain and inconsistent handling of linguistic matters should impress upon the preacher the need of a thorough training in the original languages of Scripture as well as a general understanding of philological methodology; language does matter in Biblical studies, and there is no substitute for it in the interpretation of the Bible.

It is not possible to go into great detail in matters of Biblical interpretation, but a few simple cases should be mentioned in passing. Concerning the Book of Jonah we read the statement (p. 346): "It is a story of the redemptive God in action—the noblest evangelistic and missionary tract in the Bible." When it comes to missionary passages, we probably should pay more attention to Is. 42:1-7; 49:1-6. *Dumah* is applied to Edom "in reference to the silence of death in store for her"; we should consider rather the assonance with Edom and the allusion to destruction. Under *Achor* (trouble), as used in Hosea 2:15, the point is that through a reversal of circumstances it becomes a door of hope. From the context of 2 Kings 5:12 we cannot infer that the *Abana* had curative properties; Naaman was enraged that he had gone all the way from Damascus to be advised to work in the Jordan in order to be cured of his leprosy. The reference "cf. Rev. 22:17" under *Abana* certainly is misleading. *Ahasuerus* (2) should be the "father," not the "son" of Darius the Mede (p. 9); the statement on p. 127 of the relationship is correct. After having disposed of transubstantiation, the editors glibly conclude: "The Lord's Supper is best interpreted as symbolic"; apparently they are not interested in any other theological explanation. Since *henotheism* has a definite meaning in Vedic studies, it is better to use *monolatry* in discussing Old Testament religion (p. 458).

The section on *Versions* needs considerable improvement. The Chester Beatty papyri are mentioned, but nothing is said about the John H. Scheide Biblical Papyri (Ezekiel), which are deposited in the Library of Princeton University. We are told (p. 747) that the *Larger Cambridge Septuagint* is nearing completion; the fact is that the last section that came out is *Esther, Judith, Tobit* (1940). A statement should also have been included about the Göttingen LXX of which a number of volumes have been published (1931-1952). Under the Arabic version no mention is made of the Bible in that language in Spain before the time of Saadia. It should also be borne in mind that the Old Ethiopic version has decided value for LXX studies.

The Dictionary, however, also has its merits. Although we are not so informed, it appears that the proper names are pronounced according to Webster's *New International Dictionary, Second Edition*, and this will help in standardizing the pronunciation of Biblical names. This volume is a fine specimen of book production; the print is clear, and the page has an attractive format. Numerous illustrations also enhance the value and appearance of the book. Some of the articles are conveniently laid out in the form of an outline: e.g., *cities, flowers, governor, miracles, parables.* Under archaeology there is presented a very useful table (pp. 33-38) of some sites excavated or explored in Bible lands. The strength of the work of the Millers lies in assembling information on archaeology and geography. There are three well-known contributors, Julius A. Bewer, Edwin Lewis, and Robert H. Pfeiffer, who have signed their articles and lent their authority to the book. An attractive feature of the dictionary is the inclusion of sixteen maps of the Westminster Press; unfortunately, however, they are not accompanied by an

index, and consequently their practical value has been considerably reduced.

The publishers make an extravagant claim on the jacket: "This is the first completely new Bible dictionary in thirty years." In all fairness, however, attention must be called to E. Kalt, *Biblisches Reallexikon*, 2 volumes, Paderborn, 1938-1939, and an excellent work in Swedish, I. Engnell and Anton Fridrichsen, *Svenskt Bibliskt Uppslagsverk*, 2 volumes, Skolförlaget, Gävle, 1948-1952. While Harper's Bible Dictionary, with certain limitations, is a good supplement to other Bible dictionaries in English, it obviously cannot displace our standard works in the minister's library.

HENRY S. GEHMAN

The Books and the Parchments—Some Chapters on the Transmission of the Bible, by F. F. Bruce, Pickering & Inglis, Ltd., London, 1950. Pp. 259.

The author of this book, who is of the department of Biblical History and Literature of the University of Sheffield, has gathered together in this volume a number of his articles and unpublished papers. The background of his work is his conviction that "the Word of God which is contained in the Scriptures of the Old and the New Testaments, is the only rule to direct us how we may glorify and enjoy Him" and thus attain the chief end and highest good of our existence.

Among the topics discussed are the alphabet, the original languages of Scripture, canon, text, and the versions; among the latter are treated the Targums, the Greek Old Testament, the Syriac Bible, the Latin Bible, and other early versions together with a short chapter on the English Bible. The author believes in the unity of the Scriptures, as appears expressed on page 81: "The Old Testament is to the New as the root is to the fruit. It is a grave mistake to think that the fruit of the Spirit in Christianity will grow and ripen better if the plant is severed from its roots in the Old Covenant." Bruce maintains that the supreme religious value of the Old Testament is the way in which it presents God as the Living God, One who is dynamically alive and active in self-revelation. He also notes that the Old Testament is distinctive in its presentation of the historical process.

The chapter on the Greek version of the Old Testament is far from satisfactory in a number of instances. The writer follows Kahle, who believes that the Greek version referred to in the "Letter" of Aristeas was a revision of previous translations which were inadequate. We have, however, no evidence in that document of such a revision in the time of King Ptolemy Philadelphus, and Septuagint studies would indeed be chaotic, if we could not proceed on the Lagardian principles, that we can work back to an original Old Greek version; even though we cannot recover the original Septuagint, there is sense in the principles of Lagarde which were followed by Margolis, Rahlfs, and Montgomery.

In a discussion (p. 153) of the meaning of the Piel of *kāpar*, Bruce maintains that instead of "cover" comparative Semitic philology supports the signification "wipe," "wipe away," "wipe out." It is true that in Aramaic and Syriac the root has the latter sense, but in Arabic the word decidedly denotes "to cover," and in Hebrew the use of the preposition *'al* (upon) with the verb points unquestionably to the same meaning. The mercy-seat (*kappōret*) accordingly was a cover of the ark. The cognate verb in Akkadian *kapāru* has two senses: "bestreichen," "stroke," "daub over" and "abwischen," "wipe off," and thus shows how two apparently opposite meanings are related.

The book obviously is intended for popular use and not for the specialist. In the Preface the author notes that questions of higher criticism, introduction, exegesis, and archaeology lie outside the scope of the book.

HENRY S. GEHMAN

Beginning in Archaeology, by Kathleen M. Kenyon. Frederick A. Praeger, New York, 1952. Pp. 203. $3.25.

The author, a daughter of Sir Frederic Kenyon, is a lecturer and former Secretary of the London University Institute of Archaeology. She has had a wide experience in practical archaeology ranging from supervising the excavation of ancient cities in the desert lands of the Near East to work on Roman London by digging beneath the foundations of bombed sites in Southwark. The book grew out of her experience in giving advice to prospective archaeologists and in training beginners in excavation.

The book contains eight chapters, which deal with the following themes: The Meaning of Archaeology, The Framework of Archaeology, Fields of Archaeological Work, How to Become an Archaeologist, The Technique of Field Work (Excavating, Recording, Dealing with Finds), and Field Work (Field Surveys and Air Photography). A useful Bibliography referring to these chapters is found in Appendix I. In the second Appendix is a synopsis of requirements and work done in archaeology in the various British and Irish universities. Appendix III is devoted to the British Schools of Archaeology in Athens, Rome, Jerusalem, Baghdad, and Ankara. In Appendix IV is a survey of archaeological positions open in the civil service, in universities, and in museums. The archaeological societies of Great Britain and Northern Ireland are discussed in the fifth and final Appendix.

Miss Kenyon maintains that archaeology is not an end in itself; it provides the information for the history of man before the beginning of written records, but many written records are found only in the course of archaeological investigations. She points out that archaeology covers a wide sphere in time, space, and subject matter and that the term archaeologist includes a large number of specialists and students in different subjects and branches. Yet in the end they are dependent upon the excavator who digs to provide them with material for their studies. This book is no substitute for practical experience, but it should be studied by any one who is vaguely interested in the subject or likes to read about it. It is an excellent introduction to the science that has made the distant past a living reality.

HENRY S. GEHMAN

The Lexical Relation between Ugaritic and Arabic, by Izz-al-Din Al-Yasin, in Shelton Semitic Monograph Series, edited by G. Douglas Young, Number I. Shelton College, New York, 1952. Pp. 187. $2.00.

The author of this book is a native of Iraq, who took his Ph.D. degree at Princeton University in the department of Oriental Languages and Literatures. While he was a student at the University, he took all the graduate courses in Old Testament and Semitics offered at the Theological Seminary. He began his graduate studies in this country with the advantage of having had a thorough historical knowledge of Arabic, his native tongue. He was accordingly well qualified to work on this project, which was his dissertation at Princeton University.

The brief Introduction is followed by four chapters, which bear the following titles: Phonetics, Ugaritic Words with Probable Arabic Cognates, Ugaritic Words Lacking Arabic Cognates, and Corrected and Confirmed Interpretations of the Ugaritic Texts.

The student of Hebrew will find much valuable etymological material in Chapter II to supplement what is found in the Hebrew lexicon. There are two columns to the page; in the left one is Ugaritic with definitions; in the right are the Arabic cognate words with their meanings. The third Chapter has a list of Ugaritic words which have no Arabic cognates. Here the words are arranged into fourteen categories: husbandry, minerals and jewelry, probably taboo, social terms, ranks and guilds, sacrifices, mythical figures, measures, cultural expressions, wine industry, architecture, foodstuffs, furniture and utensils, and common Semitic yet lacking in Arabic. Since each word is defined, it is obvious that these lists have value for Biblical studies.

When the Ugaritic clay tablets were discovered between 1929 and 1939 at Ras Shamra (ancient Ugara) on the Mediterranean about twenty-five miles southwest of Antioch, great interest was aroused among Semitic scholars. After the decipherment of the language the value of this literature for our knowledge of Canaanite religion, for Old Testament religion, and for Semitic studies in general was immediately recognized. Dr. Yasin's meticulous study is a solid contribution to Semitic lexicography and should be a part of the library of every student of Semitic languages.

In Chapter V or the Conclusion, Yasin briefly sums up his views with caution and sound judgment. He admits that the exact relation of Ugaritic to the other Semitic languages is problematic. For a while many scholars had believed that Ugaritic with Hebrew belongs to the Canaanite division of the Semitic languages, but the writer has decided that it is not solely Canaanite. Although he has pointed out remarkable agreements between Ugaritic and Arabic, he does

not maintain that it is a North-Arabic dialect. As he interprets the linguistic facts, this language is neither exclusively Canaanite nor exclusively North-Arabic. He maintains, however, that according to our present stage of knowledge Ugaritic is a conservative Semitic language, but its affinities within the Semitic family remain to be determined. Professor Young is to be congratulated for having started this series and deserves commendation for choosing this book as the first number.

HENRY S. GEHMAN

The Religious Thought of St. John, by Edwin Kenneth Lee. SPCK, London, 1950. XIII, 270 pp. 17s.6d.

Recent interest in New Testament theology centers mainly around John. Dr. Lee's book gives an instructive cross-section of the scholarly research done in this field. While fully familiar with the pertinent Hellenistic and rabbinical literature, the author does not so much propound new hypotheses but rather carefully examines the many, and often contradictory, views of others and indicates where in his opinion the truth is to be sought. This cautious procedure accounts both for the merits and the occasional weaknesses of the book.

Dr. Lee treats the Gospel and the four letters as a unity written by the same man, who was a disciple of the apostle John. The differences of thought that, according to C. H. Dodd, e.g., existed between the Gospel and I John are too small to warrant the hypothesis of separate authorship. The main reason for ascribing the work to a disciple of John rather than to John himself, in the author's view, is that this literature appears to be more "mature" and "advanced" theologically than anything else in the New Testament. This argument is rather amazing since Dr. Lee points out himself the striking similarity that exists, e.g. between John's and Paul's views of the pre-existent Christ.

The arrangement of the material follows the pattern of systematic theology: God, the Word with God, the World lying in the Darkness, the Light in the Darkness, Salvation, and Eternal Life are treated in succession. The book concludes with a sketchy survey of the ethical views of "John." In each chapter the background of John's thought is carefully examined. The author is inclined to see in the Johannine literature the prevailing influence of a certain Jewish mysticism, such as would be found in the synagogues of the Dispersion rather than in Palestine. This reviewer would fully agree with the conclusion that such features of Johannine literature as the active and dynamic character of life, light and love, or the fact that John's method is intuitive and contemplative rather than speculative, definitely rule out the hypothesis of a Gentile Hellenistic origin. However, following C. H. Dodd's views very closely, the author overlooks the significance which the time element plays in both the Gospel and I John. This fact makes it hard to understand what Dr. Lee means, when he holds that according to John every evil thing that is opposed to God will be abolished, while he rejects futuristic eschatology.

While there are a number of points on which this reviewer would disagree with Dr. Lee, the English scholar's book will definitely supersede Stevens' "Johannine Theology." It excels over many modern treatments of John's thought by the fact that it does not start with some hypothesis, but rather patiently proceeds on a sound exegetical and historical basis. While the treatment is at times somewhat wooden, it points out, nevertheless, that John is a religious writer, not a philosopher, and that all the concepts of his writings have to be related to the one saving message, viz., that the light has come into the darkness with the Incarnation and the vicarious sacrifice of the Son of God.

OTTO A. PIPER

The Epistle to the Ephesians: Its Authorship, Origin and Purpose, by C. Leslie Mitton. X, 346 pp. $6.00. Oxford University Press, New York, 1952.

Dr. Mitton's learned study follows the hypothesis of Dr. Goodspeed's that Ephesians is a letter composed by a Paulinist from bits drawn from all the letters of Paul, and that it is particularly indebted to Colossians. The method of the British scholar is more cautious than that of his American colleague, and its principal value rests upon its careful and detailed study of a great number of particulars. According to Dr. Mitton, the priority of Col. is evidenced from the fact that theological ideas found both in Eph.

and Col. are re-interpreted, modified and at times improved upon in Eph. Furthermore a comparison of Eph. with the other Pauline letters shows similarities, which in our author's opinion are best explained as the work of an imitator who remembered the great Pauline phrases, but was anxious to give a general summary of Paul's ideas rather than emphasizing particular points. Scrutinizing conscientiously the Apostolic Fathers, the Pastorals and Rev., the writer feels himself driven to the conclusion that all of them used Eph. and thus arrives at a date between A.D. 87 and 92 for the composition of the letter. Some leading churchman in Asia Minor, writing perhaps with the approval of the aged Tychicus, would seem to be the most likely author.

Like so many critics who deny the Pauline authorship of Eph., Dr. Mitton shows little interest in the letter as a whole and its specific ideas, nor with the historical setting that would be required by his hypothesis. Those who believe that Paul wrote the letter are struck by its originality and find it hard to assume that an imitator, who had to borrow from the whole of Pauline literature, should have been able to develop such an original and unified argument as Eph. presents. In his comparison of theological terms such as *mysterion, oikonomia* or *pleroma* the author postulates differences of meaning without asking himself, whether the fault might not lie with the English language, which compels us to use three or four different English words to render the various connotations of a single Greek word. In this particular case, a study of the terminology of the LXX would have thrown valuable light on the concepts investigated.

When comparing the language of Eph. with that of the other Pauline letters, our critic employs doubtful psychological postulates in differentiating between what Paul himself would have written, and the method by which an imitator would proceed. No one who has worked on Eph. will deny that the problem of its authorship is a thorny one. It would require far more convincing evidence, however, before the traditional view could safely be abandoned. Hermann Gunkel enunciated a sound critical principle, when stating that "the traditional view is to be accepted, until the contrary has been clearly proven."

OTTO A. PIPER

Myth in the New Testament, by Ian Henderson. (Studies in Biblical Theology, No. 7). 57 pp. Henry Regnery Co., Chicago, 1952.

The most recent one of the excellent and informative "Studies in Biblical Theology" is written by a young Scotch scholar for the benefit of those not familiar with the German tongue. It is based upon the first volume of *Kerygma und Mythus* and within that frame-work gives a good summary of Bultmann's pamphlet and an intelligent discussion of the problem of demythologization.

While in the whole in sympathy with Bultmann, the author takes up a few critical questions raised by Bultmann's opponents. He sees the Marburg professor in dangerous dependence on the existentialism of Heidegger, and notices that the problem of history is Bultmann's main trouble. He comes to his rescue, however, by suggesting that we could have the eschatological, i.e. the ultimate, significance of Christ without insisting on the historical aspects of the life of Jesus. Yet by doing so he overlooks the fact that without the historical bond which connects Jesus with us via the church and its witness, the eschatological significance attaches to the idea of Christ, not to Jesus of Nazareth. There can be no comprehension of oneself that does not imply one's place in history. In that respect, Hegel will remain superior to Descartes and Kant no less than to all the modern existentialists.

OTTO A. PIPER

A Social and Religious History of the Jews, by Salo Wittmayer Baron. Vols. I and II: Ancient Times. Second revised and enlarged edition. Columbia University Press, New York 1952. p. IX, 415 and 493. $12.50.

The new edition of this comprehensive work which is scheduled to present in seven volumes a total picture of Jewish social history from antiquity to the modern times, manifests both the great ability and the idiosyncrasies of the learned author, who is the incumbent of the chair of Jewish History, Literature and Institutions at Columbia University. The first volume covers the period from the origins of the Jewish people to the

dawn of the Christian Era, and the second continues the narrative from the "Great Schism" to the early Middle Ages.

The work is based upon an extensive knowledge of the sources and secondary literature. It is written in a clear and interesting style, and the presentation of abundant and oftentimes little known materials furnishes a fascinating record of the developments. According to the author, it is primarily the history of the Jewish religion giving itself expression in social and political laws, customs and institutions. Dr. Baron defines Judaism as the historical religion, in which a selected group within mankind is called upon to accomplish the conquest of nature by history for the benefit of the whole of mankind. This contrast between nature and history provides the basic interpretative principle. It would seem to this reviewer that the philosophy of history adopted in this book is derived from Hegel and Fichte rather than from the religion of the Old Testament. Jewish history is interpreted as an intrinsic development in mankind, and no room is left for the agency and guidance of a personal God. As a further result, this history of Jewish religion actually confines itself to the social and political manifestations and implications of religion.

It is probably nigh to impossible to write a Jewish history without bias. The author's position as representative of a conservative Judaism in between Talmudic orthodoxy and political Zionism inevitably tinges the whole picture. It is not too surprising, therefore, that the origin and the early development of Christianity should be dealt with in a rather resentful manner. Jesus is described as a Jew reared in the Pharisaic tradition, who, however, by his Messianic self-consciousness and his belief in the imminent coming of the Kingdom was led into a universalistic and spiritualized concept of the religion of his fathers. While the Primitive Church was a group of pious Jews, who differed from the rest only by the belief in the messiahship of Jesus, Paul, with the contrast of faith and Law prepared the break between Judaism and Christianity. Yet Dr. Baron dodges the real problem, viz. why Paul's views should have caused an irreparable schism, since they were so obviously in line with what Dr. Baron considers as the universalistic tendency in Judaism. One also regrets that despite the many hints given in the New Testament the author should not have paid more attention to the profound differences in social and political outlook that existed between Judaism and nascent Christianity.

OTTO A. PIPER

Das Hebräische Denken im Vergleich mit dem Griechischen, by Thorleif Boman. Vandenhoek & Ruprecht, Göttingen, 1952. 186 pp. DM 9.80

One of the most important developments in the field of Biblical exegesis has been the discovery that the mentality of the Hebrews differs considerably not only from that of modern man but also from that of the Greek theologians who laid the foundations of Christian exegesis. The Danish scholar Johs. Pedersen did the pioneer work in Old Testament study; Adolf Schlatter of Tübingen opened new avenues to the interpretation of the New Testament. Yet the whole modern scholarship, except for the examination of certain ideas, suffered from the lack of methodical investigation into the basic differences between the Greek and Hebrew mind. Dr. Boman's book is therefore of particular importance, because it takes up the whole field of epistemology and places the two types side by side. Thereby the Norwegian professor lifts the problem up to a new level. He proceeds beyond the study of Hebrew and Greek words and their peculiar connotations in the two languages, as is done, e.g., in Kittel's Wörterbuch, by pointing out the total view of reality and of mental activity underlying these words.

He holds that the Hebrew mind is dynamic, active, passionate and at times explosive, whereas he characterizes the Greek mind as moderate, considerate and harmonious, selecting Plato's philosophy as typical of Greek mentality. The contrast of the two mentalities is brought out first of all by their different understanding of being and language. The verb haya, e.g., indicates self-determining existence, not mere being, and language for the Hebrews expresses a state of mind which tends toward realization. Most interestingly the Scandinavian scholar shows in the second part how in their description of persons and objects the Hebrews were not so much interested in their form and appearance as in their intrinsic dynamic, or the way they were made. Accordingly the anthropomorphisms of the Old Testament are not

meant to give a picture of God. Rather the references to God's members, e.g., symbolize His qualities and activities. The third part of the book, dealing with "Time and Space," contrasts the spatial and geometric character of Greek thinking, even when referring to time, with the temporal character of Hebrew mentality, by which even objects are thought of in terms of a process. Finally, taking up an idea of Canon Oliver Quick, the author suggests that to the Greeks, things were symbols of properties, whereas to the Hebrews they were instruments of action. His own conclusion would therefore be that in order to do full justice to reality, we should adopt a combined view.

Dr. Boman's study will advance our study of the Bible to a considerable extent, particularly that of New Testament exegesis. In that field a Copernican revolution has started with the realization that the writers of the New Testament had a Hebrew mentality. Guided by this book one moves on a much firmer ground than previously. My own investigations confirm the soundness and correctness of Dr. Boman's book, notwithstanding the fact that more work still remains to be done in this field. Above all, the study of Hebrew mentality should not be confined to the Hebrew language but should be extended to the theology of the Old Testament. Thus alone will the new insights bear their fruit in the field of exegesis.

Otto A. Piper

Roman Sources of Christian Art, by Emerson H. Swift. New York: Columbia University Press, 1951. Pp. vii, 248, and 48 plates. $10.00.

The Origin and Development of Early Christian Church Architecture, by J. G. Davies. New York: Philosophical Library, 1953. Pp. xii, 152, and 15 plates. $4.75.

During the past decade three important treatments of early Christian art were published in this country. In 1942 Professor C. R. Morey of Princeton University published his outline of *Early Christian Art*. In 1947 Walter Lowrie, a distinguished resident of Princeton, returned after forty-five years to the subject matter of his first book and published an admirable survey of *Art in the Early Church*, adorned with five hundred illustrations. Now Professor Swift of Columbia University (who, as it happens, also lives in Princeton), has published a lengthy investigation regarding the origins of Christian art. This is a subject which has been very much debated by scholars. Each of the three authors just referred to takes a different view regarding this question. For Morey early Christian art was a modification of Hellenistic art under oriental influence. Lowrie, who followed Wilpert in this matter by acknowledging the priority and predominance of Rome, stressed the creative vitality of the Christian spirit. Swift is concerned to challenge the theory, popular in the field of art history for the last half century, that oriental factors were dominant in the formation of style in medieval Christian art, architecture, and decoration, contending that the art of the Western Roman Empire was far more influential. He begins by demonstrating that the basic plan and structure of the early Christian church building grew out of the pagan Roman style. From the same source came also much of Christian symbolism and the narrative method of presenting religious themes. Similarly various architectural details, such as the true masonry dome and the dome on pendentives, are traced to the Roman structural genius. In addition Swift also finds that the Church took over the Roman use of colored marbles and gold mosaic, as well as Rome's most distinctive manifestation of artistic genius, namely the optical distant viewpoint.

Swift's book is undoubtedly a distinguished contribution to the subject, and the author has made out a strong case for his point of view. Several errors regarding the Scriptures disfigure the otherwise good impression made by the volume. For example, Balaam did not foretell the Virgin Birth (p. 54 b), nor do the Gospels supply evidence that "Christian religious services were regularly held in the private homes of well-to-do members of each small congregation" (pp. 29-30).

Davies' book is more compendious and less minutely argumentative than Swift's. At the same time its range of subject matter is by no means restricted, and, all things considered, it will probably serve the ordinary reader better than the more polemical treatment by Swift. Davies passes in review the chief theories regarding the origin of the basilica-form of church building, discusses

the central type of architecture, and (unlike Swift) has a treatment of the distinctive furniture in a church. In addition he deals briefly with various buildings adjoining the church (such as the clergy house, baths, the baptistry), as well as the geographical distribution of the several types of church buildings used by Christians in the first six centuries of our era.

In this survey two impressions make themselves felt unmistakably—the immense variety of plans, and the borrowing practised by native genius in the creation of new types. The book is provided with fifteen plates and forty-five ground plans of churches. All in all, Davies has assembled a very great amount of information in a small compass and has presented it in an interesting manner.

BRUCE M. METZGER

The Era of the Church Fathers, by Hans Lietzmann, translated by Bertram Lee Woolf. New York: Charles Scribner's Sons, 1952. Pp. 212. $4.00.

This volume continues *The History of the Early Church* which Professor Lietzmann projected in five volumes. His untimely death in 1942 found his work carried as far as this, the fourth volume of the series.

Although this volume is incomplete in scope, not having the author's proposed chapters on Civilization in the Fourth Century, on the Beginnings of Christian Art, and on Jerome and Augustine, it comprises a quite definitive and dramatic account of many important personages and institutions of the fourth century. Noteworthy, for example, is Lietzmann's account of Monasticism, its rise, geographical distribution, and rationale. Here as elsewhere Harnack's famous successor in the Chair of Church History at Berlin writes with a deft touch, reinforced by solid and painstaking research in the original sources. It will doubtless remain, with the three previously published volumes, a standard treatment of the subject. The translator, it appears, has taken greater pains with this volume than with the previous ones.

BRUCE M. METZGER

The Epistle to the Hebrews: An Historical and Theological Reconsideration, by William Manson. Hodder and Stoughton Ltd., London, 1951. Pp. 204. 10/6.

In this Baird Lecture for 1949 Manson makes a modest yet courageous attack on two commonplaces of modern New Testament study: namely, that Hebrews is dominated by Alexandrian theology with its large Platonic elements, and that the membership of the church (the addressees) was largely gentile.

Manson's method is to bring the New Testament text to bear on these two problems. He begins with the preaching of Stephen in Acts in which he finds some eight emphases repeated later in Hebrews. Then he briefly summarizes the expansion of gentile Christianity in the fourth and fifth decades of the first century when the thinking both of Paul and the *auctor ad Hebraeos* was formed.

With these essentially preliminary matters cared for Manson proceeds to test exegetically the hypothesis that Hebrews is a "document of the world mission of Christianity, comparable with, though distinct in many features from the Pauline proclamation" (p. 44). He selects those paragraphs of the epistle which deal with eschatology, the person and office of Christ, and the sacrifice of Christ, and without lingering over secondary issues seeks to make plain the natural meaning of each paragraph. The very practical result is that the book becomes a kind of conversation in which the author guides his readers to a more penetrating understanding of apostolic history as Hebrews illumines it. Manson's technique could be studied here and applied to other New Testament books.

In the field of New Testament Introduction Manson's challenge is that the text of Hebrews runs counter to views widely held at the present time. His criticism is certainly overdue, and his method of discussion by calling our attention to the cumulative force of evidence in the text of Hebrews is valid. He discusses Platonic influences, for example, by pointing out that the author of Hebrews uses these "Alexandrianisms" not as a philosophical foundation but to make clearer his understanding of Christ's work in the heavenly sanctuary. Manson argues that behind the thought of Hebrews lies rather the thought of the Old Testament and Palestinian Judaism, and that dominating his interest is the sacrifice of Christ and his call to the believer. Thus it is, concludes

Manson, that when Platonic ideas serve an illustrative purpose the author uses them; when they no longer have that value he drops them.

Another example of Manson's method may be seen in his delicate sifting of evidence to determine the identity of the first recipients of Hebrews. Although obliged to grant that nothing *explicitly* designates the group as Jewish-Christian, he is able to gather numerous bits of exegetical evidence pointing in that direction. This leads on naturally to matters of Pauline thought and especially Paul's Romans. Manson strikes numerous sparks which might kindle thoughts. Certainly the result is, as Manson puts it, "to enrich and expand our conception of early Christian evangelism and of early Church history" (p. 197).

It is to be hoped that Prof. Manson will in time publish a more extended study of Hebrews, one which because of its aim will be more usable as a commentary and more detailed as an introduction. Meantime he has given us a valuable guide to a fuller appreciation of apostolic faith.

Lafayette College, Easton, Pa. ELWYN E. TILDEN, JR.

John the Baptist, by Carl H. Kraeling. Charles Scribner's Sons, New York, 1951. Pp. 218. $2.50.

This book from one of the country's leading Biblical scholars will be fascinating reading for those who have the patience to be fascinated by discussions from which the more easily read though derivative books are made. Undoubtedly this study of John the Baptist will find its place among the important critical writings in the New Testament field in our time.

In six chapters, with amazingly few declensions to platitudes, Professor Kraeling works his way through the extant Biblical texts relating to John. The topics treated include the wilderness background; John's proclamation, exhortation and rite of baptism; the relations between John and Jesus; and (briefly) the later story of the "Baptist movement." The very closely joined discussion is the result of a quarter century of teaching and research, fortified by special studies in Judaism and the archaeology of the Near East. The work is well done.

While there are many bits of interesting matters of fact, and numerous striking comments about well worn things, the heart of the book is in the author's rigorous application of form-critical methods to the gospel texts relating to John. In common with Dibelius, Kraeling assumes that the sayings in the gospels were originally transmitted orally, carrying but the scantiest information about the original setting. He further is confident that although these gospel stories may tell little about the life of John, they tell us much about John's followers, and the feelings of the early Christians toward John. Thus the book is a brilliant illustration of the *Sitz im Leben* approach to the gospels, and well worth reading for that reason alone.

At the same time, the principle of zeal for "elements of residual fact" tends to a hypercritical attitude respecting the texts. One begins to wonder about the possibility of pressing useful methods too far. For example, out of concern for "how tradition grows in response to the demands of problems in the minds of the transmitters" (p. 134) need we postulate Luke's "effort to accommodate [John] to the pattern of Christian missionary" (p. 10)? Or how is it that "clearly there must have existed . . . an explicit narrative of how the 'call' came to John, but the Evangelists have chosen not to perpetuate it . . ." (p. 31). Or to cite another instance that caught the reviewer's eye, why is it "entirely possible" (and presented as a conclusion) that the practice of fasting in the primitive Christian fellowship is to be traced to "extensive Baptist elements" (p. 174) in the Church, when one recalls that other sections of the pious Jewish community whence the believers came also observed fasting?

It is also symptomatic of the form-critical approach that the book is based not only on sifted historical data but on frequently recurring phrases such as "may have," "may well have," "must," "we may suppose," "clearly" and so on. Kraeling lays out a design for John's career and his relations with the Christian movement based on minimal facts, possibilities and plausibilities, with few points established and many conjectured. The author's erudition is ample and many of his suggestions flash out like lights in the dark. Yet when one takes the reconstruction as a whole the question remains, "Was it like

this just because it might have been like this?" If individual readers may prefer to be more reserved in the exercise of the historian's imagination, they will nonetheless feel gratitude for the clarity and humility of Kraeling's ventures.

For this reader one of the high points in the discussion deals with the meaning of John's rite: ". . . that the water of baptism represents and symbolizes the fiery torrent of judgment, and that the individual by voluntarily immersing himself in the water enacts in advance before God his willing submission to the divine judgment which the river of fire will perform. John's baptism would, therefore, be a rite symbolic of the acceptance of the judgment which he proclaimed" (pp. 117-118). The suggestion gives a novel point to the question of John in Mt. 3:14.

The notes at the back of the book are as instructive as the text. A subject index and table of Scripture references enhance the useful quality of the work.

Lafayette College, Easton, Pa. ELWYN E. TILDEN, JR.

Saints in Politics: The "Clapham Sect" and the Growth of Freedom, by Ernest Marshall Howse. University of Toronto Press, 1952. Pp. 215. $5.00.

The term "Clapham Sect" was probably coined by Sir James Stephen to describe a certain group of evangelical Christians who flourished in England between 1780 and 1830. They were members of Clapham Parish Church, near London, during the ministry of the Rev. John Venn, their spiritual guide, and William Dealtry, his successor as rector, both clergymen being adherents of that Evangelical movement which did so much to revitalize the Church of England of their day. The members of this Clapham brotherhood were not only devout Christians in their private lives: their Christian faith inspired them to seek the redress of some of the most grievous wrongs in the public life of that time. Their leader was William Wilberforce, who spearheaded the crusade to end the slave trade and even abolish the institution of slavery throughout the British Empire. In all his labors, however, Wilberforce was heartily and ably supported by such other Claphamites as John and Henry Thornton, Zachary Macaulay—father of Lord Macaulay the great historian—and Thomas Babington, after whom the future historian was named. With them were associated such public-spirited reformers as Hannah More and Thomas Gisborne, who might be described as "non-resident members" of the Clapham Sect.

In this book Dr. E. M. Howse, minister of Bloor Street United Church, Toronto, Canada, presents a well-documented and eminently readable account of this remarkable group. He rightly devotes much space to their anti-slavery campaign, giving them due credit not merely for their passionate zeal, but also for their wise and intelligent planning of their campaign, and for their patience amid great discouragements before final victory was achieved in 1833. Dr. Howse, however, points out that these men were deeply interested in other Christian projects as well. For example, they had much to do with the founding of the Church Missionary Society in 1799, and the starting of the British and Foreign Bible Society in 1804. They also set on foot what Wilberforce called "a reformation of manners," seeking to abolish duelling, the lottery and brutal sports like bull-baiting and bear-baiting, and working for better Sunday observance.

These Claphamites have been criticized by Wm. Hazlitt, Wm. Cobbett, Sydney Smith, Wm. Thackeray, and more recently by Canon C. E. Raven. The main ground of such censure is this, that while living in material comfort and social privilege themselves, they supported "the relentless policy of repression which for almost a generation ground down the poor in increasing misery, and which savagely persecuted persons with spirit enough to protest" (p. 117).

Dr. Howse examines this charge carefully and impartially. He admits that the members of the Clapham circle lived in relative affluence. He concedes that they—especially Wilberforce—supported certain repressive political measures, such as the Seditious Meetings Act of 1795 and the Seditious Meetings Bill of 1817. But he contends that this rather reactionary political attitude was due, first to the French Revolution, with its "red ruin and the breaking up of laws"; secondly, to the prevalent economic science of the day, which held poverty to be inevitable; and thirdly, to the fact that the Clap-

ham group believed that the contemporary political agitation was materialistic and even atheistic, and as such deserved condemnation and not support. But, granting that they were infected with the conservatism and fear characteristic of the upper classes of their day, Dr. Howse insists that these Claphamites cannot be correctly judged unless certain considerations be weighed on the positive side. First, these men were extremely generous in their giving of money for charitable purposes. Secondly, they labored wholeheartedly and successfully for the removal of the most flagrant public evil of their time, namely, chattel slavery. And thirdly, they were by no means indifferent to economic abuses caused by the rapidly spreading Industrial Revolution: for example, they—Wilberforce in particular—advocated state regulation of conditions in factories. And Dr. Howse adds that these men, by their devoted philanthropic labors, left a legacy of liberalism to a later generation, in which social and political reforms were carried through in which the Claphamites had not been personally interested.

Dr. Howse's book is the fruit of thorough research and mature judgment. It will take rank as the authoritative work on this important subject.

NORMAN VICTOR HOPE

P. T. Forsyth: Prophet for Today, by Robert McAfee Brown. Westminster Press, Philadelphia. 1952. 191 pp. $3.50.

Peter Taylor Forsyth (1848-1921) was a Scottish-born Congregationalist who ministered in several English churches before being called in 1901 to be Principal of Hackney College, London, a Congregational seminary, where he spent the last twenty years of his life. Though it would not be correct to say that he went unrecognized during his lifetime—in 1904, for example, he was elected Chairman of the Congregational Union of England and Wales, the highest responsibility in the denomination—yet within the past decade or so he has really come into his kingdom. Eminent theologians have paid tribute to his influence on them; his books have been reissued; and his work has received the final compliment of being made the subject of Ph.D. theses. On one such doctoral dissertation the present book is based.

In eight well-written and well-documented chapters Dr. Brown outlines the main influences which helped to mould Forsyth's theological thought; and he expounds in systematic form Forsyth's treatment of such basic questions as the cruciality of Christ, the nature of Christian ethics, the meaning of history, and the necessity of the Church. In the course of this exposition Dr. Brown shows what he means by asserting that Forsyth is a "prophet for today." Forsyth was such a prophet because, rejecting both an acrid literalism and an arid literalism, he sets forth a positive theology of biblical and evangelical realism. He never loses sight of the fact that Christianity is fundamentally a Gospel of God's grace, in which He redeems mankind through Jesus Christ from sin's lostness into Christian holiness. Forsyth presents this Christian message with such penetration and relevance as to make it meaningful and appealing to present-day men and women.

The best and truest compliment that can be paid to Dr. Brown's book is to say that it will induce many of its readers to consult for themselves the works of this massive and masculine thinker who is now enjoying such a remarkable revival.

NORMAN VICTOR HOPE

The Quest for Christian Unity, by Robert S. Bilheimer. Association Press, New York City. 1952. 181 pp. $2.50.

In this book Dr. Bilheimer seeks to assess the present position and future prospects of the Ecumenical Movement, particularly as it affects the non-Roman churches of the United States. He begins by giving a rapid summary of the historical origins of the five great families into which those churches may be grouped—Lutheran, Reformed or Presbyterian, Anglican, "free" or "radical," and Orthodox. Then he considers the reasons for the twentieth century movement towards unity among those churches, and the fruits of this movement—singling out for special mention the most recent and most comprehensive church federation, the National Council of Churches, formed in 1950. Then he shifts his attention from the national to the world scene, and examines the agree-

ments which unite and the differences which divide the non-Roman churches which since 1948 have been participating members of the World Council of Churches. He then traces the movements which led to the setting-up of this Council—typified by the Edinburgh Conference of 1910, the Stockholm Conference of 1925, the Lausanne Conference of 1927, and the Conferences at Oxford and Edinburgh in 1937. In a final chapter, entitled "Next Steps," Dr. Bilheimer describes the difficulties which still prevent complete Christian Unity; and he offers suggestions, if not for their final solution, at least for their amelioration.

The second part of the book consists of short essays by representatives of the various church groups, each stating the main characteristics of his particular church in a factual and non-controversial fashion.

Dr. Bilheimer's exposition of the development of the Ecumenical Movement is marked by wide knowledge, deep sympathy, and discriminating judgment. With many of his suggestions for the further promotion of Christian unity—an ecumenical approach to as many problems as possible, the giving to the ecumenical bodies greater authority over their constituent member churches, development of the habit of learning rather than pontificating or even face-saving—there will be widespread agreement. But from his fourth suggestion, namely, "to bring into ecumenical processes those people who stand at the center of institutional life," there will be some dissent; for it has been increasingly said of late that what the Ecumenical Movement needs is not so much institutional leaders as able working ministers and interested laymen. But Dr. Bilheimer is entirely right in saying that "the important thing is that Christian minds and energy be directed to the basic issue: How can the great ecumenical concept of the church be injected into existing Christian institutions and life with realism, with power, and with vision?" (P. 110).

It is to be hoped that this book will be widely read and discussed, especially in local church circles.

NORMAN VICTOR HOPE

Religious Freedom in Eastern Europe, by James Hutchison Cockburn. John Knox Press, Richmond, Virginia. 1953. Pp. 140. $2.50.

The author of this book, Dr. J. Hutchison Cockburn, is a Church of Scotland minister who became the first Director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches after World War Two. In this capacity he frequently visited those countries of Eastern Europe which lie behind the Iron Curtain; and in this book he examines the question of how much religious freedom there is in those Communist-dominated lands.

The general conclusion to which Dr. Cockburn comes is this. Communism everywhere is starkly atheistic and materialistic in character. As such it ceaselessly plots the destruction of the Christian Church and looks forward to the day when Christianity shall be forgotten as an outmoded superstition. Because, however, experience in Russia since 1917 proves that Christianity cannot be extirpated by direct assault, Communism seeks its destruction indirectly. This it does by allowing the Churches freedom of doctrine and worship—i.e. liberty to worship God in Church on Sundays—but denying it every other attribute of full religious freedom—such as freedom of education and evangelism, of public criticism of the totalitarian state, and even of holding property in any large amount.

In face of this serious menace of Communism, the Churches behind the Iron Curtain have adopted different attitudes. Roman Catholicism has, on the whole, followed a policy of outright opposition, of no-compromise, and has thereby incurred official hostility and persecution. The Orthodox Churches of Eastern Europe, the Protestant Churches of Hungary, and the Czech National Church, have silently acquiesced in the State's ecclesiastical program. The Church of the Czech Brethren—whose leading spokesman is Dr. J. L. Hromadka—has adopted an attitude of critical acceptance. But the attitude which—in Dr. Cockburn's judgment—is most to be preferred, is that which has been taken up by the Lutheran Church of East Germany toward its Communist-dominated regime—namely, *de facto* recognition, plus the attempt to contribute to national welfare in a Christian spirit, by works of charity, etc.

How will this conflict between Christian-

ity and Communism end? In seeking to answer this question Dr. Cockburn is frank to say that he does not foresee any immediate liberation of the Christian Churches under the Iron Curtain from their thraldom. But he believes that eventually "Marxian Communism will break itself against the dignity of man."

This book is a documented story of anti-Christian Communism in practice, a story in which Christian Churchmen who enjoy full religious liberty should find both a warning and a challenge.

NORMAN VICTOR HOPE

The American Record in the Far East, 1945-1951, by Kenneth Scott Latourette. The Macmillan Company, New York, 1952. Pp. 208. $2.75.

Professor Latourette, the historian of Christianity and ecumenical leader, is equally authoritative here on contemporary Asian history. Having acquired his knowledge of the Far East partly through residence and partly through long years of specialized study and teaching, he has already written a number of highly regarded volumes on China, Japan, and the history of the Orient in general.

Realizing that it is impossible to pass final judgment on American failures or achievements in the lands of East Asia, the author is at his best where he lets the record speak for itself and clearly presents all sides of a given issue. He points out how developments in the area forced the United States to a far bolder role than had been contemplated. In the course of his narrative, he accounts for the loss of China to Communism, the problems that face Japan, and what effect commitments in Europe have had upon American policy in the Far East. Nor is Korea forgotten: both the outbreak of war in that unhappy land, and the long-range historical significance of current policy there are scrutinized.

This is a book which everyone should read, who is vitally interested in the contemporary Asian scene.

EDWARD J. JURJI

The Middle East in World Affairs, by George Lenczowski. Ithaca: Cornell University Press, 1952. Pp. 459. $6.00.

The author of this book is a former officer in the Polish Foreign Service, who, since coming to the United States, has taught at Hamilton College and the University of California at Berkeley. Between 1949 and 1951 Mr. Lenczowski was associated with the U.S. Department of State, and has written a previous major work, *Russia and the West in Iran, 1918-1948* (Cornell University Press, Ithaca, 1949). In the volume under review he gives a systematic and well-documented account of recent political developments in eleven Middle Eastern countries.

Following a historical background of the First World War, the book presents the political history of the Middle East between 1920 and 1951. Although diplomacy and politics are of primary concern here, yet attention is also paid to social and economic phenomena, and the change in the mode of life brought about by modern influences. In the last section, consideration is given to the common problems transcending the limits of individual countries, and linking the area with world politics, such as the impact of the Second World War, the Arab League, international waterways, and the role of the Middle East in the cold war.

For a long time centering in missionary and educational activities, American interest has now reached the new dimensions of oil concessions and production, Palestine diplomacy, and the global struggle between the two big powers. At every point and in the multiple aspects of the subject, the author provides through bibliography, maps, charts, and footnotes a wealth of reliable material. The text is readable, objective, and highly illuminating. It is heartily recommended as a general guide to the current situation in the area.

EDWARD J. JURJI

The Meaning of Life in Hinduism and Buddhism, by Floyd H. Ross, The Beacon Press, Boston, 1952. Pp. 167. $2.75.

The idea that there is truth outside the Christian tradition is the dominant note of this book. The author, who is professor of World Religions at the School of Religion, University of Southern California, has done a magnificent job in his scrutiny of the two non-Christian religions involved. There is

nothing more needed today than the kind of emphasis he lays, namely, the necessity to go beyond the Graeco-Hebraic cultural stream in order to enlarge the scope of our understanding and appreciation of world thought and religious structure. The major defect in this approach, however, is the illusion of a modernism that willingly or unwillingly divorces itself from Christian theology, rightly so-called, in order to win for Christianity prestige and give America and the West more influence in Asia and throughout the non-Christian world. In short, the author means well, but he is far too drastic and excessive in his standards of judgment, which seem to lack that balance which is the essence of all comparative religion.

EDWARD J. JURJI

Science and Religion in American Thought: The Impact of Naturalism, by Edward A. White, Stanford University Press, 1952, viii-117 pp.

We who live at a time when academic circles are inclined to consider as a sign of intellectual indigence the presupposition that philosophical views are conditioned by higher realities, should pause when a leading University Press publishes such a book as this, written by a young college professor of history. Upon further consideration, moreover, we realize that our libraries, public and private, are in dire need of such a book. When everything is said and done, naturalism stands out as *the* challenger of the Christian position. We know it in our flesh and bones, yet we do not always see it that way. What usually happens is that we look forward to the latest treatment of even the most ephemeral aspects of our problems, always hoping for the tide to turn. These new books are appraised on their face value, apart from the deeper context and perspective which alone would give them significance. Such names as those of John William Draper, Andrew Dickson White, John Fiske, William James, David Starr Jordan, and even John Dewey, seem remote to this generation to the point of being meaningless. The plain fact is that they are mostly unknown to those who are now emerging in the realm of Christian scholarship. And yet, without such an essential background as they represent, any consideration of the impact of naturalism upon American Christianity today is *ipso facto* shortsighted, well-nigh insignificant.

The author is associate professor of history at Scripps College, one of the most progressive women's colleges in this country. He received his A.B. and M.A. from Stanford University; his Ph.D. in history from the University of Wisconsin. Early in the course of his graduate work he was impressed by the historic antagonism between science and religion. A man of good will and candid intellectual honesty, he wondered whether Andrew D. White's presentation of the warfare between science and theology was the expression of a genuine, unavoidable state of affairs. The now famous *History of the Warfare of Science with Theology in Christendom* published in 1896 unfolded under the sign of Darwinism through three stages: first, a new scientific discovery was attacked in the name of the Bible; this battle lost, theology then retreated to the inner defense of dogma; a new general offensive on the part of science then drove through these bulwarks of dogma, forcing theology to compromise as a prelude to capitulation. All these military terms are truly characteristic of a climate of thought which anticipates that of our own day in strange ways, as we further read of a "liberation" for the sake of "protection." Thus theology's defeat appeared as a "liberation" from a bondage to "Biblical texts and ancient modes of thought," science henceforth protecting theology and directing her safely to more adequate aims. Such a renewed religion Andrew D. White would define in terms of "the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and our neighbor." I wish the author had identified at this juncture (p. 35) Andrew D. White's characterization as lifted straight out of Matthew Arnold's *Literature and Dogma,* for surely this concurrence calls for some clarification. From White through Draper (here presented in chapter 2) and Fiske (second part of chapter 3), the young scholar was then led to a consideration of David Starr Jordan (to whom chronology assigns the central place in the democratic synthesis of chapter 5). Here was a practical man of science who knew that religious truth is both real and accessible, for the simple reason that he, Jordan, had experienced its solace through an anguished experience which our day would identify as a

genuine existential quest. The man who became president, then chancellor of Stanford University, had to learn the hard way that a philosophy of despair is not livable. A candid laboratory scientist, he submitted to the findings of science from the Darwinism of the 1870's to its testing through the Scopes trial at Dayton, Tennessee, in 1925. Yet he also knew as an existing individual that the deeper verities of human life do not change. And so we find him increasingly aware of the fact that a life identified with the cause of science need not relax any of its sensitivity to religious needs, any of its respect for religious motives. Just as he was considerably tempered by Andrew D. White's extravagant indictments against religion, he proved eminently fair and far-sighted through the whole Dayton controversy. We may now understand why David Starr Jordan is the central figure of this whole dramatic quest. His concern made him a co-originator of the pragmatic view currently ascribed to William James. Hence he led the author of the present book straight to the rediscovery of human personality as more fully developed in James' *Varieties of Religious Experience*—although here, once more, the necessities of a chronological presentation bring up the consideration of James (chapter 4) before that of Jordan (chapter 5). But more. It was James' ultimate conviction that ours is a world in which the moral life has meaning and permanence far greater than natural religion can validate, which inspires and henceforth illuminates the position taken by Jordan. In the perspective thus fully restored, John Dewey's view of a hiatus between science and religion fully betrays its paradoxical character. As the author sees it, this paradoxical character now appraised in its proper context affords a unique opportunity to bring to a head the basic issue of "Naturalism versus Supernaturalism." To the candid consideration of this issue the final chapter of the book is devoted, with the result that the treatment forms a well rounded whole. Edward A. White is satisfied that his task as a historian may safely be concluded at the point where fundamentalists and modernists have fought their last noteworthy battle over evolution. Both remain optimists at heart, moreover, as they share in the prosperity of the postwar boom of the twenties. And as the twenties end, both are shown to join forces "for the time being in extolling the divinity of man" and await "a more favorable time to argue the relevance of fundamental doctrines. The writings of many contemporary theologians suggest that this time is now at hand." These are the closing lines of the book—or, should we say, perhaps, the first lines of the story we are now writing?

Here, then, is the "Introduction" that we needed, to the consideration of the religious problems we face in America today. Without such an introduction these problems are bound to remain out of line, and our attempted solutions hurried improvisations. As far as this reviewer has been able, or even qualified, to check it, the documentation is thorough and scholarly, yet without becoming burdensome. The development proceeds smoothly. While the absence of an index is deplored, full credit should be given for the footnotes which are clear and to the point. Many of them in fact are extremely precious in that they will allow research workers to lay their hands on unsuspected sources as well as on material difficult to locate. And yet the most gratifying thing of all remains to be said: here is a young college professor who is not ashamed of admitting to a keen interest in things religious, a genuine seeker after truth such as Jesus loved.

There is still hope for American youth in our colleges.

EMILE CAILLIET

The Upanishads: A New Translation, by Swami Nikhilananda. New York: Harper & Brothers, Vol. I, 1949, $3.50; Vol. II, 1952, $4.50.

In characterizing "the finality of Jesus Christ," our own Robert E. Speer seems to have by the same token stated the finality of the Christian view on non-Christian religions: while these religions are expressions of man's religious nature in the light of general revelation, there is no true value in them that is not in Christianity; they are moreover seamed with evils from which Christianity is free, and when everything is said and done they are not classifiable with Christ and Christianity. Jesus Christ in fact can never be forced into a class, never be "explained" since "to explain" is to assign to a class. He is unique.

This outlook of the eminent late secretary of our Board of Foreign Missions stands

vindicated after a careful and even sympathetic study of the first two volumes of the monumental presentation offered by the scholarly Swami Nikhilananda. Yet this same outlook implies that we should pause to heed the real religious values to be found in the Upanishads. Another immediate consideration is that these values are likely to provide important "points of contact" between Christianity and the ultimate formulation reached in the secret teaching of the concluding Vedas. Again, the high religious quality of the numinous Focus of Indo-Aryan culture here under consideration, may help us understand why so much resistance is experienced by a Christian missionary work, not always at its best, as it attempts to displace the age-old tradition. In this particular situation more than in any other in the world today, we do need a thorough preparation. The Christian penetration of Asia implies that Christians know and appreciate the highest values that Asia has ever produced. Neither need we insist that a more general understanding of Asia today is here at stake. For all these reasons, then, we are grateful for this fresh approach to the Upanishads.

The new translation provides the *Katha, Iśa, Kena,* and *Mundaka* Upanishads (Volume I) ; the *Śvetāśvatara, Praśna,* and *Māndukya* Upanishads with Gauḍapāda's *Kārikā* (Volume II). Through all these we become familiar with the suggestion of aspiring seekers "approaching" some wise Seer in the seclusion of a Himalayan forest in order to learn from him. Incidentally we detect an initiation of the dialogue form of teaching later adopted by Greek philosophers. This is pointed out by this reviewer in the awareness that there was also a natural development of Greek drama which led to the rise of the dialogue pattern, after Thespis of Athens (ca. 535 B.C.) created the first actor to which Aeschylus (525-455 B.C.) added a second, and Sophocles (ca. 497-405 B.C.) a third, the role of the chorus being reduced accordingly. The question of the antiquity of the Upanishads is raised at this juncture. Their origin had previously been traced by some Vedic scholars as far back as 4000 or even 5000 B.C., the reference being of course to an original oral tradition. In his general Introduction the present editor and translator confirms these views, recalling that Max Muller supposed the collation's date to be about 1200 B.C., Hang, about 2400, while such an eminent Indian scholar as Bal Gangadhar Tilak, proceeding from astronomical data, suggested that the mantras of the Rig-Veda were brought together about 5000 years before the Christian era. The plain fact is that the matter remains obscure for two essential reasons. In the first place the ancient Hindus lacked the historical sense that we bring into such concerns. Above all, the orthodox tradition is wont to deny any human authorship to the Vedas and claim that the sages of old were taught directly by God so that these works are truly eternal.

The reason we lay emphasis upon the antiquity of the Vedas may readily appear as we consider the central message of the "revelation" under consideration. It is summed up in the identity of the *Ātman,* the Self, or Soul, and the Brahman, the Supreme Reality of Non-dualistic Vedanta. It is noteworthy that *ātman,* with small *ā* stands for the individual soul, while the capitalized word denotes an ultimate identity with the divine. Granted that this view is utterly unacceptable to us Christians, were it only because it regards individual selfhood as an illusory appearance, this fundamental affirmation that the divine is to be sought within, nevertheless remains impressive at such an early period of history. It constitutes an impressive testimony to the already overwhelming evidence of a primitive revelation common to the different human families and going back to the very origins of mankind. A Christian philosopher, this reviewer may even be pardoned for going beyond this statement, and wonder whether pantheistic views in general are not basically of the same order. This may be said for instance, of whatever truth there may be in the pantheism of Spinoza or in the all-embracing *Weltanschauung* of Goethe, nay, in Albert Schweitzer's interpretation of Goethe in the light of his own thought steeped in Indian lore. The same may be said of Santayana's *Obiter Scripta* read in the *Domus Spinozana* at the Hague during the commemoration of the tercentenary of the birth of Spinoza. It will further be remembered that Sir Edwin Arnold popularized the *Katha* Upanishad by his metrical rendering of it under the title "The Secret of Death," while Ralph Waldo Emerson gave its story in brief at the close of his essay on "Immortality." Nay, the Upanishads' intimation of Unity yields the

secret of Emerson's "Self-Reliance" for it lives once more in his perception that the Eternal is stirring at his heart, working through his hands, predominating in all his being. This is true also of the essay on "The Over-Soul," throbbing in the awareness that "within man is the soul of the whole," an awareness which Emerson identifies in such varied manifestations as "the trances of Socrates"; the "union" of Plotinus; the vision of Porphyry; the aurora of Behmen; the convulsions of George Fox and his Quakers; the illuminations of Swedenborg. As Emerson sees it, then, there are two classes of men in general, and of philosophers in particular; those who speak from without, and those who speak *from within.* The glory of the "forest philosophers" may well be that at the threshold of historical times they constitute a fountain-head of those who speak from within. "What extracts from the Vedas I have read," said Thoreau, "fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum—free from particulars, simple, universal." And so it was that the "forest philosopher" of Walden recaptured the inspiration of the Upanishads. In and through these works, therefore, the reader may be initiated to religious views which have found their way into our heritage.

These two volumes constitute a scholarly achievement which lends a character of finality to their presentation. It is doubtful that such an edition as this will be superseded for a long time. A codified list of abbreviations allows exhaustive cross references. Notes initiate the reader to the correct pronunciation of Sanskrit words. A rich glossary assures a correct interpretation of terms, phrases and notions normally foreign to our Western way of thinking. Most precious among such scholarly features, however, are the General Introduction to Volume I (The divisions of the Vedas, The four stages, The antiquity of the Vedas, The Upanishads, The meaning of Upanishad, Qualification of Students, Tests by teachers, Reconciling the teachings of the Upanishads, The Kshattriya influence, The Vedic knowledge) followed by an exhaustive discussion of "Brahman in the Upanishads." This last section alone (pp. 25-106) brings together a wealth of well-integrated knowledge on the subject thus far inaccessible to the layman. It is truly a classic in itself. Yet the feat is repeated in the magnificent essay on "Hindu Ethics" at the beginning of the second volume (pp. 1-34). We readily see how the study and meditation of this essay may provide for a Western man a much needed introduction to the understanding of the Indian soul at its best.

The deeper intent of the whole presentation comes to full expression in yet another feature. The editor's special introduction to, and translations of each text, have been further implemented by introductions, expositions and profuse notes from the commentary of Sankara (A.D. 788-820), who looms on the intellectual horizon today as the Thomas Aquinas of India—not only as one of the foremost of its religious philosophers and as a man of great erudition, but also as a spiritual teacher of exalted mystical insight. As a result, the variety of points of view which so readily disconcerts the Western student of the Vedas, begins to make sense as a comprehensive view is progressively achieved from within. One may readily see how this richly annotated edition of the Upanishads may become a tool for the missionary work now sponsored in this country by the Boston Vedanta Centre.

EMILE CAILLIET

The New Road from Bethlehem, Studies in Spiritual Reconstruction, by Philip W. Lilley, M.A., London and Glasgow: Blackie and Son, Ltd., 1952, pp. 166, 8s., 6d.

This little book with twenty sermons comes from a rural pastor in Scotland. The Foreword is by a personal friend and admirer, the Moderator of the Scottish General Assembly, Dr. George J. Jeffrey. He calls attention to "wide reading and a tolerant mind"; with "wisdom rooted in the ancient Scriptures, yet vitally applicable to the tragic frustrations of today." "Pervading every page is a sense of the utter beauty of sanctity." Amen!

Pastor Lilley writes well. Better still, in every sermon he has a message, by no means hackneyed. In the first part of the book, he follows the Christian Year, with little reference to the friend in the pew. In the latter part, with less concern for the calendar, the hearer emerges more often, and the book comes closer to the idea in the sub-title.

The author quotes often, and almost always well. He dips into all sorts of books, about many of which most pastors have never heard. More often than from any other source, he draws from President John A. Mackay, of Princeton Theological Seminary, from whom comes the suggestion for the message about "The Balcony and the Road."

From our American point of view these sermons appear to be devotional rather than dynamic. Hence they ought to meet the desires of many hearts, who need "spiritual reconstruction" from within. These messages also make us wonder how a rural pastor can gain access to all these books, and thus keep the windows of his soul open to breezes from the ends of the earth.

In the closing sermon, "A Compendium of the Gospel," the author shows how to interpret a golden text, Ephesians 2:8. Elsewhere, as a rule, he contents himself with giving the results of honest toil in the study, but not in the form of pulpit exposition. Perhaps he will do that in a later volume of sermons, and thus make us Americans all the more eager for mastery in the fine old Scottish art of opening up the Scriptures.

ANDREW W. BLACKWOOD

The Teaching of Religion in American Higher Education, edited by Christian Gauss, New York: Ronald Press. 158 pp. $2.50.

This volume is one of an increasing number of similar books coming from the press dealing with the place and the teaching of religion in higher institutions of learning. The editor of this "cooperative effort" was the late Dean Emeritus, Christian Gauss of Princeton University, who contributed the Preface. He also wrote the first chapter which deals with religion and higher education in America: religious background of our colleges, the issue of Church and State, the role of religion in democracy and contemporary culture. Other contributors are Robert Ulich of Harvard (the meaning of liberal education), Howard B. Jefferson of Clark (the present situation in higher education), Kenneth Morgan, chaplain of Colgate (the teaching of religion in higher education), and J. Hillis Miller, president of the University of Florida (responsibility not immunity).

The volume itself is "addressed primarily to teachers and administrators who have the responsibility of developing programs of higher education and who are interested in the place which religion should occupy and how it can be taught in American colleges today." This study was the product of a Committee which was inspired and supported by the National Council on Religion in Higher Education and The Edward W. Hazen Foundation.

The Committee faced the many problems which are associated with a study of religion and higher education. Dean Gauss made it clear, however, that this volume does not deal with a comprehensive program of religion (chapel, organized religious programs, and the like), but with "organized instruction in religion." However, there are religious aspects in all subjects in a liberal arts curriculum, and religion itself must be interpreted in a wide context. "Bad teaching" of religion must be corrected. And it must be taught in the full acceptance of the fact that religion is a controversial subject—even as are other subjects, such as politics, literature, and even science.

The content of this book for the most part is rather substantial. One could hardly find a better definition of liberal education than that which is given by Professor Ulich. His eight statements setting forth the "undying faith of liberal education" make an excellent basis for faculty discussion on the subject. And while other writers admit that the contemporary climate is favorable to religion in higher education, they warn that there are still abroad rather stubborn secular forces that would dispute the premises of this study. Nor do these educators minimize the difficulties involved in teaching religion courses in the light of the pluralistic nature of American culture. Besides, it is difficult to teach religion courses expertly. Typical courses are also outlined in chapter four. And from beginning to end, the philosophy of education set forth in this volume rests solidly upon the assumption that "human existence is embedded in a transcendent reality which man will never fully encompass," and that all his intellectual, moral, and aesthetic striving is motivated and fulfilled through a deeper understanding of that reality.

This is a valuable introduction—and contribution—to the growing literature on the teaching of religion in higher education. For a fuller treatment of actual situations in

which religion has been incorporated into colleges and universities, one will have to turn elsewhere.

E. G. HOMRIGHAUSEN

Bible and Christianity, ed. by Baldwin H. Ward. Foreword by Albert Schweitzer. Year, 11833 Wilshire Blvd., Los Angeles, 1952. 192 pp. Cloth $6.50; all-leather $17.50.

The sub-title of this large book reads—Pictorial History of the Bible in Christianity. This is the first annual picture-history to be published by YEAR, and it promises to be a forerunner of additional pictorial histories on other subjects in the years ahead.

The purpose of the book is to bring to readers an interesting account of the story of the Bible and Christian history through classical pictures and crisply written accounts. Not only does the book deal with Christian history; it also treats Jewish history during the Maccabean period, the middle ages, and the modern era to the settlement of the Jews in modern Israel. It also gives several pages to such groups as the Mormons and the Swedenborgians. The second section devotes a number of pages to polytheistic religions, Hinduism, ancient mythology, Buddhism, and Islam. Here one will also find short histories of the various denominations, plus "quickie" descriptions of groups like the Jehovah's Witnesses. The ecumenical movement is also pictorially portrayed. From Adam to Billy Graham, they all seem to be in this book!

Here one will also find pages describing modern Roman Catholicism, the challenge of modern thought (Kant, Hegel, Dewey, Kierkegaard, *et. al.*), religion in the arts, Eastern Orthodoxy, modern missions, and the Communist threat against religion.

For one who wishes to read an interesting account of the story of the Bible and the history of Christianity in all its phases, this is a most interesting and useful book to purchase. The descriptions accompanying the pictures are quite accurate though short. This volume would prove to be quite interesting to have in the home.

The critical reader might wish for a more interpretative and critical history of certain movements of the Church, since all of these accounts contained in this book are favorable. While the book abounds in pictures of living persons, and contains some oriental Christian art, it also contains many of the old stereotyped pictures which tend to date the Christian faith as something antique. Regardless as to these aspects of this volume—which one might expect to find in a book which seeks to make the Bible and Christianity take on dramatic life—this is an unusual production which we trust may help to dispel some of the widespread illiteracy on religious matters.

E. G. HOMRIGHAUSEN

Christian Journalism Today: A Resource Book for Writers and Editors. Edited by Benjamin P. Browne. Philadelphia: Judson Press, 1952. Pp. 251. $3.50.

Through the enthusiastic support of Dr. Luther Wesley Smith, Executive Director of Education and Publication of the American Baptist Convention, Dr. Benjamin P. Browne was named Chairman of the Christian Writers and Editors' Conference which was launched at the lovely Green Lake Assembly grounds in Wisconsin in 1948. This volume contains most of the addresses given at the summer meetings of this conference from its beginning to 1951. Careful editing has avoided duplicating materials and has provided condensations of some of the addresses.

Over forty people contributed to this symposium, which is perhaps the first publication of its kind. The six sections are headed by key questions: I. What Is It All About?; II. What Do You Have to Say?; III. For Whom Do You Write?; IV. How To Do The Job; V. From Behind the Editor's Desk; and VI. Where To Sell It.

Starting off with the nature of Christian journalism, the thought progresses through many interesting subjects. Paul Hutchinson writes on The Christian Counterattack. Wheeler R. McMillen advises on how to write for rural readers. Isaac Beckes and Clyde Allison tell their readers how to write for youth. Others write out of experience on how to write radio programs, how to write fiction with a religious theme, how to write scripts for the movies, how to write columns and feature articles for religious magazines. Several editors have their word about the delicate task of dealing with manu-

scripts and writers! For the reader desiring to know where he can submit his literary work, there is a helpful chapter containing the names and addresses of magazines and journals. And for the student who wishes to pursue his study of religious journalism, there is a bibliography.

We recommend this book for those who wish to be introduced to this subject, and for others who may wish to guide youth interested in the field. Easy to read, and uncritical and practical in nature, it demonstrates in many of its chapters the power of the written word when penned by a religious journalist.

For the working pastor, who will need to go elsewhere to find help in keeping his church in the news, we would suggest three books listed in the bibliography—Stanley Stuber, *Public Relations Manual for Churches* (Doubleday. 1951. $3.00); Stewart Harral, *Public Relations for Churches* (Abingdon-Cokesbury. 1945. $1.25); W. Austin Brodie, *Keeping Your Church in the News* (Revell. 1942. $1.50).

E. G. HOMRIGHAUSEN

Encyclopedia of Illustrations, by Henry Ward Beecher. Zondervan Publishing House, Grand Rapids. 1952. 675 pp. $5.95.

In his introduction to this volume, Newell Dwight Hillis says, "The teacher of men . . . must be both a seer and a sayer. . . . The power and permanency of his work depend upon the scope and accuracy of his *seeing*, on the one hand, and the sincerity, sympathy, and felicity of his *saying*, on the other. . . . In this double equipment, Henry Ward Beecher was supremely great." Here is an encyclopedia of 2,585 illustrations to prove Dr. Hillis' observation.

Ordinarily an omnibus of illustrations is received eagerly by one half of the clergy and despised by the other. Certainly there is a strong case against "canned" illustrations and a favorable disposition towards those which arise from one's own experience. Yet, this encyclopedia has several merits that commend it to us. First, Henry Ward Beecher is a "pivotal" figure in the story of American preaching. His use of illustration marked an initial turning point from the heavy (yet keenly logical) erudition of Jonathan Edwards towards the more popular character of later American preaching. Second, Dr. Beecher was known for his great humanity. Students desiring to explore the secret of his impact upon the religious life of his times will find some of the most useful material in his illustrations. And third, here are examples of a fertile imagination at work for didactic ends.

The usefulness of this encyclopedia is greatly facilitated by the inclusion of three types of indexes, totalling 122 pages.

DONALD MACLEOD

The Resurrection and The Life, by Leslie D. Weatherhead. Abingdon-Cokesbury Press, Nashville, Tenn. 1953. 60 pp. $1.00.

Here is an interesting and readable volume on one of the central doctrines of the Christian Faith—the Resurrection. It is an attempt to explore the fact of the Resurrection and delineate its implications for everyday living. There are five short chapters, each of which defines the significance of Christ's victory for the present, the future, and the hereafter. With a minimum of theological jargon, the author has written essays of literary beauty that will be read with satisfaction by laity and clergy alike.

One matter, however, disturbs this reviewer: when is Dr. Weatherhead going to give us something *new*? There is nothing in this volume which had not come from his pen two decades ago. The total substance of this particular volume could be reconstructed from several of his volumes already on our shelves—and this includes the constant reiteration of the same illustrations. There is aptness and relevancy in everything Dr. Weatherhead writes, but the freshness of new bottles does not always camouflage old wine.

DONALD MACLEOD

When God Moves In, by Arnold H. Lowe. Harper & Bros., New York, 1952. 191 pp. $2.50.

Fight the Good Fight, by Robert Menzies. Abingdon-Cokesbury, New York, 1952. 173 pp. $2.00.

The Throne, The Cradle, and The Star, by J. Ernest Rattenbury. Ep-

worth Press, London, 1952. 117 pp. 8s 6d.

From a number of significant books of sermons in the current listings, your reviewer has selected three, not merely for their more than average quality, but on account of some useful emphases which each demonstrates and embraces.

From the pulpit of one of America's great Presbyterian Churches and to a worshipping congregation of some 2000 persons, Dr. Arnold Lowe has exercised through the "counseling sermon" a ministry of deep and widespread effectiveness. We are much indebted to him for making available periodically to the larger public the fruit of his thinking and devotion. Here, in his third volume of sermons, he presents twenty-four vital messages designed to assist distracted people to achieve and realize God-centered lives.

With a simple vocabulary and chaste literary patterns, each sermon unfolds an idea with skill and direction and before one realizes it, he is the object of Dr. Lowe's searching analysis and is being challenged, under Christ, to do something about it. Dr. Lowe is a realist; he knows how and for what many people are living today. His sermons are not directly Biblical and sometimes one misses the grand sweep of the traditional pattern of Revelation, but the implications of the Gospel are never absent and are definitely the means whereby every problem is treated and resolved. Frequently, in one illuminating sentence, he states a truth memorably and disturbs roughly our fond individual and social designs. "Arrogance belongs to the little man. Pride of self is the earmark of mediocrity" (p. 83). "Many of us have reared our children not by influence but abstinence" (p. 149). "There have been other ungodly systems that have sought to destroy the Christian faith. . . . But at no time did they create within the hearts of Christians such fear as does communism today. Why is it so? . . . Is it because we have lost something which Christians before us possessed?" (p. 181). In no sermon does Dr. Lowe fail to suggest more than he writes and in each case the constraint is invariably upward.

With the publication of *Fight the Good Fight*, the name of Robert Menzies receives a fuller introduction—and a well-deserved one—to American readers. After a ministry of thirty-seven years in the Church of Scotland, Glasgow, he has retired and has been engaged recently in a preaching itinerary in Australia.

The first half of this volume (which appeared in England under the title *So Fight I*), presents eight studies of the enemies of the Christian life; and the second consists of an equal number of spiritual helps towards overcoming these hindrances. Included also are two excellent sermons, "Faith—A Fight" and "The Peace of Christ."

These are sermons of rare quality. They are solid, scriptural, and full of the fruits of rich devotion and unhurried thought. To read these sermons carefully is tantamount to a real devotional experience. In the early chapters one feels to be under the Word of Judgment, and then later, when the writer designates the Christian's allies, one catches an illuminating glimpse of the Lord of Grace and the efficacy of the Gospel his life has provided and declared. These are chapters one may read and re-read. They are the stuff that makes possible a history of preaching and they constrain us to re-examine our whole philosophy of preaching, lest our undue emphasis upon facile techniques militate against the necessary undercurrents of strong ideas.

With the renewed emphasis upon the Christian Year in the current revival of interest in worship, Dr. J. Ernest Rattenbury, an octogenarian of the Methodist Church in England, has given us three volumes of sermons that follow the cycle of the Church Year. His latest volume, *The Throne, The Cradle, and The Star*, presents sermons for Advent, Christmas, Epiphany, and the five succeeding Sundays. His two earlier volumes, *The Adoration of the Lamb* and *O'er Every Foe Victorious*, deal with Lent and the Season of Trinity.

This latest volume from Dr. Rattenbury's pen will serve as a splendid and useful directory in the preparation of a series of sermons for Advent and Christmas. Each address is thoroughly Biblical and bears out indirectly the traditional theological significance of the framework of this particular liturgical season. His chapter on the meaning of the Bible as the Word of God is most helpful and his treatment of the Feast of Epiphany assists greatly to bring this long neglected event into proper perspective. This

volume, along with Dr. Rattenbury's two previous books, will form a useful trilogy, not only for the authoritative information they give, but as correctives against the anarchy of miscellany in the Christian Year which certain denominational Plan Books have created.

DONALD MACLEOD

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